A Adams 7.65.24

OFFAITH Divided into two Parts:

The first shewing the NATURE.

The second, the LIFE OF FAITH.

Both tending to direct the weak Christian how he may possesse the whole Word of G o p as his owne, overcome temptations, better his obedience, and live comfortably in all estates.

By JOHN BALL.

HAB. 2.4. The fuft shall live by Faith.

Th . Edition corrected and enlarged

LONDON,

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BY TOHN BALL.

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THE PREFACE TO THE

READER.



Lorism things are spoken of the grace of graces (Faith) in the Scriptures, God setting himselfe to honour that grace that jeelds up all the honour unto him in Christ; who indeed is the life of our life, and the soule of our soule. Faith onely as the bond of union

bringeth Christ and the soule together, and is as an arterie that conveyes the spirit from him as the heart, and as the sinews which convey the spirit to move to all dutie from him as head; whence Saint Paul maketh Christs living in m, and our living by faith all one, Gal. 2.20. Now that which giveth boldnesse and liberty to Faith, is not only Gods assignment of this office to it in the covenant of grace to come unto Christ, and unto him in Christ, to receive grace, but likewise the gracious promises whereby the great God bath ingaged himselfe as a debtor to his power creature, for all things needfull to life and godlinesse, until that blessed time when weelfull be put into a full possession of all things we have now only in promise, when Fatth shall end in fruition, and promises in performance.

Faith first lookes to this word of promise, and in the promise to Christ, in whom and for whom, they are Yea and Amen, both made and performed, And in Christ it eyeth God in whom it last restetb as its proper center and foundation otherwise how should we weake finfull creatures dare to have any entercourse with God that dwelleth in that light that none can attaine unto if he bad not come forth and discovered his good pleasure in Christ the Substantiall word and in the word inspired by the Holy Ghost for the good of those whom God meant for to make heirs of (alvation? Now thefe promifes whereon all our present comfort and future hope dependeth, lie hid in the Scriptures, as veines of gold and lityer in the bowells of the earth, and had need be laid open, that Gods people may know what upon good grounds to lay claime unto. Those therefore that search these Mines to bring to light thesetreasures, deserve well of Gods Church. We commend (and notwithout cause) the witty industry of those that from Springs remote bring Rivers to Cities, and by Pipes from those Rivers derive water to every mans house for all domestical services: much more should we esteem of the religious pains of men that bring these waters of life home for every mans particular ufe in all. the passages and turnings of this life.

In which regard, I do not doubt, but the pains of this godly and painfull, and learned man, will find good enter tainment of all children of the promises that hope to inherit them, who hath with great paines, and with good evidence of spiritual understanding, endeavoured to clear most matters concerning faith; & likewise discovered the variety & use of the promises, with teaching Christians how to improve their riches in Christ here spread before

them

them, how to use the shild of Faith, and the sword of the Spirit upon all occasions, that so they might not onely be believing, but skilful Christians, knowing how to mannage and make the best advantage of their faith, and the word of Faith, which if they could do, there would another manner of power and beauty shine their lives, than doth. He is a man that hath formerly deserved well of the Church, but in more special manner sitted for a Treatise of this nature, as having been put to it, to know by experience what it is to live by faith, having in sight for matters of this life very little whereupon to depend. Those that are driven to exercise their saith, cannot but find God saithful, as never failing those that trust in him, they see more of God than others do.

If it be objected that others of late time have digged in the same myne, and laboured in the same field, and to good purpose and successe: I answer, it is true, the more this age is bound to God that directs the fpirits of men to fo ufeful, fo necessary an argument, feeing without faith we have no communion with the fountain of life, nothing in this world that can yeeld fettled comfort to ground the foul upon, feeing without it the fairest carriage is but empty and dead morality, neither finding acceptance with God, nor yeelding comfort to us in our greatest extremities, and by it God himself, and Christ, with all that he hath done, suffered, conquered, becometh ours and for our use. Besides, none that I know have written in our Language so largely of this argument: and such is the extent and spiritualnes of this heavenly point, that many men of the greatest graces and parts, may with great benefit to the Church, dive and dig fill into this mysterie. Neither let any except against the multitude

The Preface to the Reader.

multitude of quotations of Scriptures, they are brought under their proper head, and fet in their proper place, of the matter it felfe is cut out into variety of parts. Store (as we use to speake) is no sore; we count it a delight to take out of a full heape; the more light, the conviction is the stronger; what sutes not at one time, will sute our spirits and occasions at another, and what taketh not with one, may take with another. But the full and well handling of matters in this Treatife caries Such Satisfaction with it, that it frees me from necessitie of further discourse, and mine owne present weaknesse of bodie taketh me off. Onely I was willing to yeeld that testimonie to the fruitfull paines of a faithfull labourer in Gods Vineyard, that I judge it deserved. Receive it therefore, Christian Reader, with thanks to God that stirreth up such belpers of that faith by which we live, stand, conquer, and in which we must die, if we looke to receive the end of our faith, the salvation of our Coules.

RICHAD SIBBES.

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to reft upon God for ability to do what hee requireth, &c.

1. The word of grace teach.

2. Want of believing the precepts is the cause why many do till continue in the practife of divers things inconvenient, a. Ignorance in this point is the cause why some of the better fort of people are off and on, &c.

4. Faith earrieth a man whitherfoever hee shall fee the Lord to go before him.

5. Our present faith is commenferable to our fidelity in Gods Commandements, pag. 371

6. That act cannot please God, which is not animated by faith. P. 372

7. When a Christian knowes not whether hee shall have strength to do what God requireth, or his poor fervice shall find acceptance, 1: must needs occasi on many fears and doubts, de.d. ness and unchearfulness,

8. Confidence in God to be inabled firengthened, and accepted, will cut off temptations and discouragements, and nourish courage, refolution, and forwardness in well doing, Christians are allowed to believe that God will inable them to

walk in obedience. 1. God hath promised in his covenant to teach them the way that they shall chuse, p. 374

2. When he fends forth his fervants upon any bufinefs, hee leading of a Christian life, feil, doth evermore promise to aid and ibid.

3. The fervants of God have and do beg grace to bring forth often to renew its resolution, trufruits worthy repentance and a- fling in Gods grace, ibid. mendment of life. p. 374, 375

4. The faithful have bound themselves by covenant and oath upheld, and confirmed, pag. 281 to keep the righteous judgements of the Lord.

5. God will perfect the faving works which he hath begun in any of his children. ibid. The acts of faith touching obedience required.

1. It makes a man wife to difcern what is lawful, good, and feafonable. D. 376

2. It eurbs inordinate paffions, and overcomes all impediments, temptations, difficulties and allurements to the contrary, p. 376

377, 378 3. It purifieth the heart, feafoneth every facultie of foul, quelifieth and ftrengtheneth natural inclinations, altereth the tafte of every appetite, and so inableth to obey. p. 378

4. Admirable in force and efficacy is the perswafion of faith above all the oratory in the world, p. 378, 379

3. It disposeth and moveth the heart to al folute, uniform, unpartial and confrant obedience,

p.379,380 6. It fires the heart with unquenchable love, which in comparison of obedience contemneth the whole world,

7. Faith makes sensible of our manifold infirmities: and that hath bleffed effects.

1. It caufeth ferious me-

affift them in the execution of it, that it might fink deep into the heart.

2. It worketh the heart

3. It firs'up earneft and hearty prayer to be taught.

8. It doth confirm in obedience, and prick forward therein. though it be in manifold and bitter persecutions, p. 282, 182 Means how to quicken our faith to the chearful practice of that duty, whereunto we find our felves dull and fluggish.

1. We must acknowledge and bewail this dulness and floth, make it hateful, and shame our felves for it before the Lord,

383, 384 2. Call upon our toules by many powerful and ftrong perfwafions to awake to the work of God with livelynefs, pag. 385 286

3. Pray to the Lord that he would revive and quicken us, p. 386

4. Renew our resolution to walk with God, trusting in his grace,

CHAP X.

Hriftians are allowed to live by faith in the duties of their vocation. For, 1. God hath commanded us to labour in a calling, 2. Prescribed the bounds of our calling, 3. And promised his bleffing to our hopage 387 nest endeavours,

ditation upon the Word of God, It is necessary we should live by faith

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faith in the duties of our voca- goe about them in good manner,

1. To prevent the evils callings, as covetoufness, injuflice, impatience, and diffracting p. 388

2. That work is not accep-

The acts of faith in respect of the callings, duties of our calling.

choice of an honest vocation for of our labours, but is not slacke which we are fitted, and into to crave Gods bleffing upon our which we may enter by good and labours, lawful means,

2. Faith instructeth not to meddle above our knowledge, but to lean upon the living God, not on our skill or cunning, pag. 389

3. It quickneth the most skilful workman to ftrive with God in prayer, that the work he fetteth about might fucceed well, and prosper.

4. It causeth diligence, care, uprightnesse and faithfulnesse in all the works, actions and busineffe of our calling, as knowing that whileft we walk honefily therein, we do service to the Lord.

p. 390, 391 5. It encourageth to the most difficult, painful, and (in the worlds effeeme) difgraceful works of our callings, page 39 t

6. It ftrengtheneth against manifold troubles, difgraces, oppofitions and discouragements that men meet withall in their places, rules in every thing which falls 2. 392, 393

It directs wifely to order

P. 394

8. It teacheth to moderate which befet us in our ordinary cares, confine defires of earthly things, and commit our felves to God for the fucceffe of our work, p. 393,394

e. It supporteth with table, which is not done in faith, ffrength patiently to bear the cap. 388, 389 lamities that accompany us in our p. 394.395

10. Faith reftraineth diffruft. I. It informeth to make ful care concerning the fuccesse P. 395

11. If we finde wifhed fucceffe, it makes vigilant, frugal, humble, mercifull and thankfull, p. 395, 396

12. Faith coupleth the labours of our calling with the pradice of Christianitie, How wee should live by faith touching the successe of that work whereunto wee are called, which wee finde to bee much above our strength and means.

Faith capfeth felfe deniall inrespect of judgement, wifdome, and power, p. 396, 397

2. It teacheth submission to Gods direction, and dependance upon his aid, help, and affiftance, P. 397, 398

The props of this faith are two. The exact infinite wifdome of God, who knoweth what meanes bee fit to bee used now, and what not,

2. Gods providence which out, even the leaft matters, ibid,

3. Faith thus under propthe affairs of our calling, and to ped bringeth forth industry and endesvour

endeavour to observe God in his The acts of faith in the nie of providence, p. 298, 399 . Faith cannot be filent :

Hee that believeth will pray, the true God purely, P. 399

5. It patteth life and hardineffe into us, ibid.

6. It waiteth upon God for good fucceffe, and triumpheth before the victory, ibid.

7. Faith is ready and forward to praise God for good succels, P. 399, 400

CHAP. XI.

Here be many promifes made in Scripture, that God will bless his own ordinances to his peoples good, pag. 400, 401, 402

These promises are firme grounds whereupon the faithfull may build this affiance, that by the confcionable use of Gods holy ordinances, hee shall be made wife unto falvation, &c. pag.

402 The ferious meditation of thefe things is exceeding profitable to quicken and encourage unto cheareful and conftant attendance upon God in his orp. 402,403

the use of Gods ordinances. For,

1. It availeth not to live unved in faith,

2. It is not fufficient to have faith, but it must bee exercised to receive that grace, which the Word of God doth reach us with the feal,

Gods ordinances.

1. It teachern to worship pag. 402

2. It delighteth' greatly to behold the face of God in his Sanctuary. P. 404, 405

3. It seeketh acquaintance with God, and the knowledge of his will in Jefus Chrift,

4. It gleweth the heart close to the Word, receiveth and poffeth the good things promifed, and changeth the disposition of foule into the nature of the Word,

P. 406 5. It quickneth to ferve God in the use of all his ordinances with diligence, chearfulness, and best endeavour.p. 406, 407 Parents should in faith present their children to God in Bap-

tilme, P. 407 The acts of faith in this particu-

1. It calleth to remembrance the free and gracious covenant, which God hath made with believing Parents and their posterity, p. 407, 408

2. By faith the believing parents muft give themselves unto God, chufing him so be their portion, and refigning themselves in It is necessary to live by faith in all things to be guided by his

3. It provokes Parents to offer their children unto God by der the Gospel, ifit bee not recei- hearty and unfained prayer, as p. 403 foon as ever they have / received them from him,

> 4. It confidereth what a fingular prerogative it is, to be actus ally admitted into Covenant ibid. with God, received into his

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family, and to have his name put P. 409 upon us, Fervent effectual prayer doth accompany thefe meditations of faith, ibid.

5. It ftirreth up hearty rejoycing in the Lord, that he harh vouchsafed in tender compaffion to look upon them and their posterity, and thus to honour and advance them, pag. 409 410

6. It flirreth op parents to be diligent and careful to bring up their children in the information and fear of the Lord, p.

410 By faith we should make a right ule of our Baptisme all the dayes of our life, pag. 410

The use to be made of Baptism is twofold.

I. It ferves to be a pledge and token of Gods favour : for

1. It is a feal of our Regeneration by the holy Spirit, pag.

2. It confirmeth unto us the free pardon and forgiveness of our fins. ibid.

3. Baptisme is a pledge of the vertue of Christs death, and of our fellowship therein ibid.

4. It is also a pledge of the vertue of Christs life, and of our communion with him therein, ibid.

5. Baptisme is a pledge of our adoption in Jesus Christ, pag.

413 6, Baptifine is a folemne his benefits, teftimony of our communion with all the lively members of Christ for mercy, confesting fin with Jefus,

7. It is a feal and pledge to affine, that God will provide for us in this life, raife up our bodies unto life at the last day of Judgement, and befrow upon us that everlafting Kingdome and inheritance, which he hath prepaibld.

2. It is a feal of our dury pro-

miled.

1. It is a spur to repentance and mortification, pig.

2. It is a provocation unto faith, and a pledge thereof, pag.

3. It is an incitement unto new obedience, and a pledge thereof, p. 415, 416

4. It is a pledge and pawn of love and unity, The new exercise of faith is required in the worthy receiving of the Lords Supper, The acts of faith in receiving the Lords Supper.

1. By it we discern the Sacrament to be the holy Ordinance of God, inflituted for our special good and benefit, fealing unto us the promifes, which God of his free mercy hath made in Jefus Chrift, p. 416, 417

2. By it we fee what the Lord doth offer unto us therein, how excellent and precious it is, with what affurance it is freely tendered, and may be received,

3. It fharpneth spiritual appetite, and ftirreth up hungring and thirfting after Christ and

4. It earneftly contendeth ibid, grief and hatred, &c.

contained in this second part.

5. By Faith wee receive Christ offering himselfe freely to be contracted unto us, pag. 417,

6. By faith wee refigne up our felves unto Jesus Christ, and willingly yeeld foule and body unto him,

7. Faith feedeth upon Chrift, and fucketh vigour from him, ibid.

8. Faith afforeth of that spiritual contract which hath paffed betwixt Christ and the Christian foul, and is scaled in P.418, 419 the Sacrament,

9. It firreth up joy and thankfulness, with serious remembrance of the manifold bleffings, which in Christ Jesus are vouchfafed. p. 419, 420 Meanes to stirre up our selves

to receive the Lords Supper in faith.

1. Wee must bewaile our unbeliefe, dulnefs, earthly-nindedness, the diffemper of our spiritual tafte, &c.

2. Confider how freely the Lord doth tender Christ to bee received in his Word and Sacra. ment. ibid.

3. Weigh and confider the bleffed flate and condition of them, who be reconciled unto God, &c. ibid.

4. Having troth-plighted him. P. 421

CHAP. XII.

He faithful are bound, and it is behoveful for them to believe the threatnings, p 421 The godly man is not flavillely to fear falling away or running into defluction, but wifely to believe the threatnings to prevent falling into fin, and fointo condemnation,

1. The threatnings are part of the Word of God,

2. In the state of innovency there was use of threatnings, so is there in the state of g are, ibid. 3. Promises and threatnings

mingled, fit our state, and serve to keep the heart in the best tem-The acts of faith in respect of the threatnings.

1. It worketh humbleness of mind and heart,

2. It bringeth forth awfulness, reverence and fear, p. 423

3. It stirreth up continual watchfulness to shun whatsoever might breed danger, or procure Gods displeasure, P.424

4. The threatnings mingled with faith, cause for rowful melting or relenting of heart for finne committed, p.424, 425

5. When wee fee by faith our selves to lesin Christ unfai. from what miseries we are delivenedly, wee must awaken and red, of the free grace and mercy rowle up our foules to rejoyce in of God, our hearts are enlarged in praise and thansgiving, P. 425 This life of faith is most excellent and comfortable : for,

1. By faith we are directed to feek and follow after Chrift; till we come to be affured that he

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dwelleth in us as the fountain of chearfulnelle, life, and that in him we are delivered from the guilt and punishment of all our tins,

2. By this faith we may com: to found reft and holy fecurity about our falvation from time to time.

2. If God lead us into the dark, byschis faith we are enabled to hold him by the hand,

4. Hereby the rage of fin is weakened, and we have grace to walk in newnesse of life, and all the parts of it with joy and

and the desired and indwich field, contrate de disc

this we come to be at orest the

5. By it we walk in our

callings, cheerfully, honeftly, painfully, &c.

6. This faith teacheth us to pray at all times as our necefties require

7. If the affliction be very grievous, and of long continuance, faith doth neither quail, gor cease to feek help,

to feek help, p. 427 end in joy and comfort, ibid.

9. He that hath learned to live by faith, shall also die in faith,

and an alexal which had light

he fishillan X bus will diffiche The Deliberary actions which

SALL PROPERTY OF THE SECOND sufficient to tol hims dealers

can be south building the Log thouse free are grant his other are also of the feed her his engineer or rationage development.



Speciall Texts of Scripture expounded in this Treatife.

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Rom is a part a cap of pag 51 & page a carl, pag Rom 10.0 part a cap of pag 75.



TREÂTISE

OF

FAITH:

The first part.

CHAP. I.
Of the divers a cceptations of Faith.



I is expedient and necessary that all Christians should acquaint themselves with the Doctrine of faith, because the safty of all Christian Religion doth depend upon the right understanding of this matter, and Satan with his subtilities bath ever endeavoured to obscure this doctrine by the mists of So-

phismes, or to weaken it some other wayes, that he might rob God of his glory, and the Church of the certainty of her salvation. And if the necessity of a thing known and acknowledged stir up to enquire into it, and labour

Sect, 17. The necessiry of Faith. after it, this also may provoke us to fearch and enquire what faith is.

Faith is of the number of those necessary things which are necessarily required to the obtaining of others; and not of those which are wrought by compulsion, or by any necessary cause compelling. As if a man would see the must open his eyes, and yet he is not by external violence forced thereunto. 1. No unbeleever can please God : for how should he who is incredulous, & divided from God, please him who is most true and faithful? Salvation is in the pleafure and power of God, which he dispenceth according to his own, not our wil. But he accepteth none as righteous to life, but them that beleeve. 2. The quality of this prefent life and our habitation, in which we are absent from the Lord, doth evidence the necessity of faith: as a fon that lives from the presence of his Father must believe his letters and messengers sent unto him. 3. The quality of things necessary to be known for the obtaining of salvation is fuch, that they cannot be apprehended or received without it. As in humane things the quality of Arts and sciences is fuch, that they require understanding, because they cannot be conceived without it: fo in things divine faith is requifite, without which we can never comprehend the mysteries of salvation. 4. The gifts which God bestoweth upon his children, the graces which the holy Ghostdoth work in their hearts do necessarily require faith by the ordinance and determination of the Lord.

§. 2. The word Faith in Scripture is taken diverfly.

 It is put for truth, fidelity or faithfulnesse, constancie and justice in word & action, promise or accomplishment.
 By Faith sometimes true Christian knowledge and perswasion, or the measure thereof is to be understood, specially the found knowledge of Christian liberty in Jesus Christ.
 It noteth a sure testimony, or firm demonstration of a thing to come.
 It signifies the doctrine of the Gospel, and so Christ the subject of the Scripture, which preacheth Salvation, to be no otherwise but by faith in

Christ:

Heb, 11,6. John 3,16,18 36. Rom.3.28. I Cor.1.21. 2 Cor.5.6.7.

Acts.15.9. Rom.3.28 Eph.1.13, 14

Sect. 2. Divers acceptations of the word faith. Mat. 23.23. Rom. 3.3. Gal. 5.22. Titus, 2.10. Rom. 12. 3. & 14.1.22. Acts 27.31.

Christ: and this is called by Divines, faith which is beleeved. g. It is taken for belief of the Gofgel, the habit being implied in the act, the gift in the exercise : which is the faith whereby we beleeve. And this is expressed by the phrases of Beleeving God, beleeving on God, Beleeving on Christ , Beleeving the Prophtes. 6. Faith is put for unfeigned profession of faith, joyned with fervent desire to

further Christian Religion, and a godly life.

6. 3. Faith fignifying belief is used to notd, 1.an ordinary knowledge and bare affent to the historical truth of Scripture, grounded upon the authority & truth of the speaker, though sometimes holpen by experiments, and other inducements and probabilities of the things: & this is called faith Historical, that is, a naked, imperfect, dead affent, without trust or confidence in the mercies of God, or adherence to the Commandments, Howbeit we must not imagin that faith is reputed unfound, or not falvifical, because historical (rather it is oftentimes unsufficient to fave because it is not so fully historical as it might be) but the name of historical faith arose hence, that some are said to beleeve, who did never embrace Christ as their only Saviour with all their hearts, nor confidently relie upon the promises of mercy: otherwise faith justifying doth more certainly believe the truth of the hiftory of the Gospel,& to is more historical than the faith called historical. 2. It is taken for an affiance of heart embracing the word as good which in respect of the object may be distinguished into miraculous or ordinary. For the object of faith is either fome special & fingular promise, & that both for the doing of some extraordinary effect, wherein we trust by a miraculous active faith; & for the obtaining of some spiritual or bodily good thing after an extraordinary manner, whereon we trust by a miraculous passive faith, as it is called or else faith doth respect the general and common promises, which are made in the word of life, and made good to them that beleeve, whereon we rest by faith ordinary.

But faith Miraculous and Ordinary are not divers gra-

Acts 6.7.8. 12.8. Gal. 1.23.& 3 Gal.3, 24, 24 John 5.46,47 John 2. 22,23 Luke 24.25 Ads 26,27, Rom. 1.8. Gal. 6.10. Acts 14.22. Mat. 9.2. I Theff.1.2. 6.3.

Sorts of Faith Jam. 2-10.24. Acts 36.27. Hiftorieal Faith.

Faith Miraculous. I Cor. 13.2. Mat. 21. 21. & 7.22. Mark 9.23. Acts 14.9. 4 Luk.17.19.

13.31 500

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Zanch. de redempt. lib. 1. c. 12. in præt. 1 Soft. de. Fide Thef, 2.

ces, but the same grace exercised about divers objects. The grounds of faith are different, and so are the effects and adjuncts that flow from thence: but the grace it self one and the same. As the Fathers believed special revelations & extraordinary promises made to them, by the same ordinary faith by which we believe the common promises of salvation revealed in the word: so the singular promises of God made to some believers, concerning the working of miracles, were embraced by the same faith by which they did adhere to the general promises of mercy, or were raised up to the doing of Acts of love. For that saith which doth receive the more excellent promises (as are they concerning spiritual life and salvation) can much more lay hold upon other promises of an inferiour nature, if they be made and certified unto us.

Faith Temporary Mat. 13.20, 21 Luke 8, 13.14

Justifying Faith, Luke 8:15. Matth. 13:23. Ads 24:14. Ads 15:9. Pfal. 119:66. Ads 27:5. Gal. 5:6. Rom. 4:3. John 5:24. Acts. 16:34. &cts. 16:34. &ct

That faith which is carryed to the general promites, is either a confidence vanishing, uncertain, not-rooted, called faith temporary; or an affiance certain, well-planted, constant known by the name of justifying or saving faith, so called from the principal effect. For to justifie is not the full effect of this confidence or affiance, beyond which the efficiency of it doth not extend; but because this is the principal thing wherein the force of true faith is is occupied, it is so called. Justifying faith beleeveth the history, purifieth the heart, sticketh to the Commandements, receiveth the temporal promiles, worketh by love: but it is called justifying from the principal effect, as the foul is called reasonable from the power it hath to invent judge, and discourse not that these are her onely faculties. In the Scriptures of the new Testament this faith is unfolded in these and such like phrases, To believe God, To beleeve in or upon God, To believe in or upon Jesus Christ, To receive him, to receive the restimony of God, to be beleeve the Gofpel, to receive the word of God.

Tobeleeve God fignifies no more but to affent to that which the Lord speaketh: but beleeving, as it belongs to the understanding is the toot and foundation from which

confidence

confidence of the heart doth spring and slow: and such a belief in the mind is signified in this and all other phrases, as is alwayes necessarily accompanied with trusting in God, for that which we believe he can and will bring to pass. And the other of trusting to, or relying upon is implyed, whensoever we finde that ascribed to believing which cannot be obtained without faith in Christ. And if we search the Scriptures, we shall finde these phrases, to

Rom.4.3. with Rom.4. 5, 24. Rom.10.
10, 11. Joh. 8. 30, 31. Act. 19. 4. Joh.1.
12. Act. 16.34. with 31. Mark 1:15. Gen.15.
6. with Rom.4. 3, b Excel. 14.31. and 19.9.
Luk. 24.25. Joh.2.28. c Joh.9.35.38. Elay

28. 16. with Rom. 9. 33.

The Hebrew prepolition > ferveth of tentimes to note the acculative case, and is used or omitted without any difference, Deut. 7.6.7.1 Sam,14.37. Ifa. 33.15. Job 24. 22. Deut. 28.66. Pfal. 106.12, 24 Efay 43. 10. The Seventie translate the particle fometimes by er, Jerem. 12,6, 2 Chro, 20, 20. Pfal. 78, 32. ordinarily by 32. Pfal. 4.6. and 22.4,5, and 25.2, and 37.3. Pfal. 118.8, 9.and 146. 2. Sometimes they omit it altogether, Exod. 14:31.and 19 9. Pfal. 106. 12. Gen, 15 6. and fometimes they adde the prepolition on's where the Hebrew hath no particle, Efay 28, 16. In the New Testament, ole and er are often put interchangeably one for another. Mark 1. 0.8: 2.1. Mat 21.1. Mar. 1.2. Luk 23, 42 Rom times faith 5.21. Gal 5 20 Phil. 3.3. Tim 3.16. Ephel Christ. which 6.24. And the Heathen Greek une of for eic, as Kenophon, tabel or endad.

the fame thing, but that (as fome learned menoblerve) the first may be conceived, as propounding. Chaist the simple object of faith. The second phrase, Christ the Object, rogether with our adhering to him. The third seatch Christ the object, our inhering in him, rogether with the word propounded as the way and many, by which we come believingly to inhere in him.

believe & God, and to believe in God, to import one and the amething. A prepatition 6 isadded to believe, when nothing but effent of mind is fignified: & it is put without a c prepofition when truft or confidence is implied d Moreover, we read fometimes the faith of Christ, and faith which is by Chrift : fometimes fairb an Chrift, and fome-Christ which feverally formes of

Acts 16. 31. Ioh.2.11.& 3. 16. Ioh. 1. 12.& 3. 32. Mark 1. 15. Acts 11. 1. & 2. 41. I Cor, 2. 14.

d Rom, 3. 22; 26.
Acts 3. 16.
Gal. 2. 16.
Phil. 3. 9.
1 Pet. 1. 21.
Acts 24. 24.
Col. 2. 5.
Grl. 3. 26.
Ephel. 1. 15.
Bayne ht B.
phel. 1. 15.

Adato.at.

Ga. 2. 10.

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Sect. 4. A Not the habit, but the act of faith is required.

2 Chro. 20. 20. Mark 1. 15. 8 Mark 9. 23. Joh. 1. 12. & 14. 1. Joh. 3. 18. Acts 8. 37. Rom. 1. 16. 1 Joh. 3. 23. Ephcl. 2. 8.

Acts 16. 31. Gal. 2, 16. Acts 13. 39. & 10. 43,

Rom. 4. 3.

Numb.14.11. Deut. 9. 23. Pfal. 78.21,22

Luke 1. 49. Joh 20. 29. Rom. 9. 33

Sect. 1. What justifying Faith is.

6. 4. But evermore when faith is required, it is not the facultie, whereby we are apt, and furnished to believe, but the act and exercise of that habit, whereby we execute the function of believing, which is to be understood. For this is that which God commandeth in the Scriptures, not that our fouls be adorned with the habit of faith, though that be necessarie but that we believe in him. Believe in the Lord your God. Repent ye and believe the Gofpel. If then canft believe, all things are possible to him that believeth. But as many as received bim, to them be gave right to become the Tons of God: even to them that believe on his Name. Tee believe in God believe alfo in mee. He that believeth on him is not condemued. If thou believelt with all thine heart, thou mayeft. The Gospelis the power of God untafalvation, to every one that believesh, This is bis Commandement, that we should believe on the name of his fon fefus Chrift. We are laved by faith is all one with that, believe on the Lord fefus (brift, and thou halr be faved. We are juftified by faith, is all one with that, by bim all that believe are inflifted from all things, from which yee could not be justified by the Law of Moles. Whofoever believeth in him fall receive remiffion of fins. Abraham believed God, and it was imputed to him for righteonines. And therefore the Ifractices are reprehended, that they believed not in the Lord: A fire was kindled against facob, and anger also came up against Ifrael: because they believed not in God; and trufted not in his falvation. None but those believers are praised; Bleffed is he that believed. Because thou baft feen mee, thou baft believed; bleffed are they which have not feen, and yet have believed. Who vever believeth on him, fall not be afhamed. CHAP. II.

Of the Author and worker of faith juftifying.

Jeaking in his Word, but embraceth all divine truthas containing the chief good of man, as being the most perfect, doth necessarily require before it faith historical, and comprehend all other kinds under it. It may be defined.

defined, a lively and obediential affiance or confidence, whereby werest upon Christ for falvation, receive the promifes of grace temporal and spiritual, stick to the Commandements as good both fimply and in comparison. and feed upon the word with favour and delight. More largely, it is a wonderful and fupernatural gft of grace. wrought by the Holy Ghoft, through the ministerie of the Gospel in the heart of man a finner acknowledging & bewailing his offences, whereby he doth not onely affent to the whole truth of God, and is certainly perswaded that Iefus Christ is appointed of God to be the Author of lalvation to them that believe in him. & his Saviour if he do believe : but doth relye, caft, and repose his foul upon Christ his Saviour, & by him upon God as a loving father in him, cleaving inseparably to the word of truth, as good both fimply and in comparison, & feeding upon it as the whollome food of life.

6. 2. God the Father in his Son Jesus Christ our Mediatour by the Holy Ghoft, is the Author and worker of faith. As falvation to faith is the gift of God. It is through grace that men believe. No man can come unto me, except the Father which hath fent mee, draw bim. Everie good thing comes from the Father of lights: but faith is a gift after a special manner, most free, and profitable, comming from the grace of the Donor, bestowed upon us when we are every way unworthy. It is fuch a gift as comes not from common bountie fuchas God made fhew of in the creation: but from a special favour, which he beareth his in Christ Jesus. The Scripture is clear and evident herein. & strong reasons may be deduced thence to prove it. For of our selves we have no power to believe, for to prepare our felves thereunto: There is no fuch foil in our hearts, whence fuch fruit should foring. The means of grace, and the operation of the spirit accompanying it are free and voluntarie. No man can believe, unless he be created and formed anew : but regeneration is a free work of Gods grade and mercie.

Sect. 2. God is the Author of Faith. Ephef. 2. 8. Phil, 1, 29. Acts 18, 27. John 6. 44. Jam. 1, 17. Heb. 12. 2.

Faith is the work of God the Father in Jefus Christ. For as the natural head doth not onely give fense and motion to all the members now conjoyned, but doth fend forth those bands, whereby they come to be coupled with it : To Christ doth not only give spiritual sense and motion to his members already united unto him by faith, but he is the fpring whence this finew of faith doth flow and iffue unto us.

2 Cor. 4. 13. Rom: 15. 13. How we are faid to receive the Holy Ghoft by faith. Ephel. 1. 13. Gal. 3. 14.

Iohn F. 16.4. How the fpi . rit is obtained by prayer.

Luke 11. 13.

Sect. 3. Faith is imperfect, though a work of the Spirit:

The Spirit of God is the principal worker of faith and hence we are fail to receive the Spirit of fairb, that is the Holy Ghoft, in and through this gift of faith, which he worketh & continueth in us. By faith we receive the Holy Ghoft and faith is the work of the Holy Ghoft. The action of the Holy Ghoft creating faith in us, is before faith . But the beginning of faith is the receiving of the Holy Ghoft; and faith being begun, the gifts of the spirit are more and more increased by it. Faith it felf is a work of the fpirit:but an augmentation of the graces of the fpirit is obtained by faith; and the more our faith dilateth it felf, the more plentifully do the graces of the spirit flow into as from Christ: Of whose fulness we receive grace for grace. Faith doth obtain the Holy Ghoft by prayer: and prayer is an act of grace and of the Spirit, as faith is a work of the spirit. Before we can lift up our souls unto God, the Holy Ghoft muft descend into us, and lift us up : for we move not, but as we are moved. The Holy Ghost is given to the Elect before they aske : but a greater measure of the spirit is obtained by prayer.

6. 3. Faith is not alike in all, in none perfect, though it be the work of the fpirit: for the fpirit worketh faith, not as a natural agent, which putteth forth its powerto the uttermost, and alwayes produceth like effects, if is be not hindered but as a volumearie agent, which parterh act forth his power to the utmost, worketh according to his pleasure in whom he will, and as he will, but not in all of Gods grade and merci alike.

The spirit worketh faith not by moral perswafion, onely inciting to be believe, and leaving it to our free choyce, whether wee will affent or no : but by his powerful operation, and omnipotent hand put forth for fuch a purpose, he produceth this gracious effect, There are no feeds of faith in our nature, out of which by meere outward teaching wee may bee brought to believe: for then should faith be natural, as all other things are, which our nature can attaine to with outward helps. There is no spiritual life in us before the infusion of grace, whereby wee should bee able to embrace the periwasions of the Spirit : for then wee should live spiritually of our selves before wee are quickned by grace. If the fpirit of God doe onely move and perswade to believe, then God doth not make the believer to differ from the unbeliever, but the good use of his owne free will. It is of grace that man might believe, and so might he that continueth in infidelitie, for hee received equall aid, and was equally perfwaded and incited by the Spirit. But if the question bee, why doth the one believe and not the other? It is not the Spirit here that makes the difference, but the good use of mans free-will; and so, that man is inabled to believe, it should be of grace; but that he doth believe, and fo differ from other men, this should be from himself.aThe same power that raised Christ from the dead, is faid to raile us up to believe. If an hand or eye be wanting to a manfrom his birth, can any power reftore them, but the Almighty power of God, by which the body was at first framed and fashioned? By what power then is this hand of faith created, which reacheth to heaven? this eye which doth fee the things within the vail, which concern our peace ? & This further appeareth by the caufe that moveth the Lord to bestow faith upon some, which is his free, eternal unchangeable grace and love, whereby he loved them to be made heirs of falvation, beforethe foundation of the earth was laid. For to far as God

Faith is a powerful work of God,

Sec. 4.

· Owell

Ephef, 7, 19, 20, Col. 1. 17. 1 Thef. 1. 15. Ephe. 3. 7, 16, 20, 1 Pet 1. 5, 2 Pet. 1. 1,2, 3, 2 Thef. t. 11, 2 Tim. 1. 7, 2 Cor. 13. 4, b 10h. 6. 37. Acts 13; 48. Phil. 1. 29. Mat. 11, 26. effectually willeth and intendeth to work fo far he putteth forth his omnipotent power to accomplish. But God doth intend, and effectually will to draw some unto him before other some.

Sect. 4. How God produceth; faith.

I.

6. 4. In producing faith, first God bestoweth upon man the gift of understanding and spiritual wisdome, opening and illuminating the eyes of his minde, to know the promise in Christ, and to judge and esteem those things revealed of God, to be the most undoubted and infallible truth. This understanding is requisite to faith: for it is impossible for a man to believe that, whereof he bath no knowledg or understanding Out of question, faith is a most wise gift, or grace of Gods holy Spirit, making those that be endued therewith wise unto salvation: which we shall easily discern, if we consider how great the subtilitie of that old Serpent the Divel is, as also the deceitfulness of sin; both which are defeated by faith.

This understanding is the gift of Gods grace; for as reafonable understanding is beyond the compass of that knowledg which the beafts have by kind: so is this understanding far beyond the reach of all that wisdom left in corrupted nature. It is a work irrefistible, for it is wrought according to the purpose of the Lord, & the counsel of God cannot be frustrated. In illumination the mind fuffereth not from any natural power, which it hath to conceive or understand spiritual things, but from that state of obedience that the mind standeth in unto almighty God, whereby it must necessarily see whatloever he will enlighten it to behold, and fet before it. There is no natural power in any eye now blind to receive fight but if God will enlighten, it must needs fee & So there is no natural power in the eye of the mind now become darkness, to receive the light of faving knowledg, which is every way a thing both for matter & manner supernatural unto it. but if he open the eyes of the understanding, and shine into the heart, it must needs understand.

Secondly, God doth infuse or powre the habit of faith into

2 Cor. 4. 6. 2 Tim. 1. 9. Dan. 11. 36.

into man, whereby he giveth to will to come unto Christ, and to enjoy him. The first work of Godis signified in Scripture, by opening the eyes of the understanding: the lecond by Gods drawing us: both, at least figuratively, by the opening of the care, the opening of the heart, the taking away the heart of Stone, and giving an beart of fleft. This fecond work is requifiee to faith ! for as a dead man can do no act of life until a living foul be breathed into him; nor ablind eye fee unless new light be given unto it no more can man, dead in trespasses and fins, move himself to receive the promifes of grace, until the free and gracious disposition, or habit of faith be infused, whereby the will is inclined agreeably to the disposition of it, to come unto God. As man cannot naturally fee or perceive the things of God; no more can he naturally will or defire them. And this is apparent by the hardness of mans heart that cannot repent till God mollifie ir; and by his stiffe-neckedness and stubbornness to resist the Holy Spirit speaking in the ministeric of the word, until he be renewed and changed by grace.

This habit of faish is received, not by any natural dispofition of will in us to heavenly things, for then man should live spiritually of himself, before the life of grace be put into him, but the heart, as it stands in obedience to Gods Almighty power, to take what stamp he shall imprint, to follow him whither he shall draw and to contain what he

powreth into it, admitteth this habit.

And as the beginning, so the increase and progress, the consummation and perfection of faith is the gift of God, the work of the Spirit. Of God the increase of faith is cobe asked, and from him it is received. As we cannot will to believe, unless God prepare the heart and give that will; no more can we will to persevere in faith, or go forward therein, unless God do minister strength; and sustain up by his grace.

5. 5. Faith then is the gift of God, and the act of man: a wonderful and supernatural gift of God, and a lively motion Ephef. 1, 18. Acts 26, 18. Luke 24, 45. Joh 6, 44. Efay 50, 5. Acts 16, 14. Ezek, 11, 19.

I Cor, 2.14

Ifa. 65. 2, 3. Rom. 2. 5.

The increase of faith is of God, Heb. 12. 2. Luke 17. 5. Mark 9. 24. Phil. 1. 6. 2 Thef. 1. 3. Faith is the gift of God, and the aft of Man. 2. The Ma

motion of the heart renewed by grace, and powerfully moved by the Spirit. The power to believe, and will so ule that power, is of God but the act of the will in reking upon Christ is mans. It is ma that believeth, but it is God only & altogether that inableth, ftirreth up, putteth forward, and enclineth the heart to believe. By Gods enlightening man feeth, by his teaching he understands : & the Lord inclining his will, hee willeth, embraceth, possesset and keepeth Christ with all bleffings promised in him. So that faith is the motion of mans heart wrought in him by the Spirit of God. Even as a wheel, which of it felf cannot move, yet being moved of another, doth move: whose motion though but one, is said to be the motion of the mover, and of the thing moved; fo faith is nothing but the action of God in man, but confidered in a diverse manner it is both the act of God and man as wrought by God in man, it is the work of the Lord; as the motion of man, his heart being moved of God, it is the act of man. For the action of man in believing with the heart, is nothing but his knowing and acknowledging of things, by Gods making him know and arknowledge them; his apprehending, willing, chusing, embracing, and retaining them by Gods making him to apprehend, will chuse, embrace and retain them.

It is true, that wee believe, because wee will believe : but, we will believe, doth note not the principal cause, but a cause subordinate, working by way of free disposition, which disposition it receiveth from an higher cause, not from natural strength. The just is said to dive by his own faith, and faith is called ours, or our own, nor that we are the Authors, cause, or workers of it, but because we poltels it, and are the special objects in which it is wrought by God; and also because it concerns our selves in particular, and what we believe we believe it particularly concerning our felves.

5. 6. Not to dispute whether God doth entraordinarily work faith in the bearts of men, without the exter-

Seft. 6. Faith wrought by the Word.

nall publishing of his word, will or pleasure: this is sure, that ordinarily the Holy Ghost doth work by the Ministery of the Word. The Word can do nothing without Gods spirit: and sordinarily the spirit will do nothing without the Word. Faith is called the Fruit of the livs ? the Word is both the mean whereby we beleeve, and the Subject matter of our belief. Aman may fee without light or collour, hear without ear or found, as possbly as beleeeve without the Word of God. For when faith is an affiance or perswafion, touching the good will of God towards us in Jesus Christ, how can we be perswaded touching his gracious pleafure, till we be acquainted with his word, whereby he hath declared it? How can I believe or certainly know that a friend will do me this or that good turn, unlesse I have his word or promise to that essect ? No more could we ever know or be perswaded that God would forgive our finnes, or shew mercy upon us, should he not by his word fignific and make known the fame. The Word is the word of fairb, propounding things to be believed, and commanding us to believe. The Gofpel is the word of the kingdom, the power of God to falvation, the arm of God.

Faith is the mother of Prayer: Prayer a means of the increase and confervation of Faith. The Sacraments do confirm, conserve, and increase faith begun but the word only is the instrument to beget faith. Two things are here to be looked unto: First that we sever not what God hath joyned together. Secondly, that we attribute not to the instrument what is proper to the Avthor. For the Word by the ordinance of God is appointed to represent to our minds what it is ordained to signifi, and by it as an instrument it pleaseth God to work: but the whole force, efficacie, and power doth flow from God, and he that created man at the first, is his restorer to life eternal.

If it be demanded, why do not all believe that hear the word? The answer is, mans wilfulnesse is the fundamental, radical, prime cause of obstinate unbelief; and Efay. 57.19.

Rom. To 8.
John 12,36.
Mark 1.15.
Rom. I.16.
Efay. 53.1.
Increased by
Prayer & the
use of the Sacraments.

Mark 16.20. 1 Cor.12.6, Why all do not believe that hear the Word, he beleeveth not becatse he will not beleeve; which disposition the will hath of it self by nature. But the reason why one beleeveth and not another, is, because the holy Ghost doth not inwardly teach all men, but whom he will, and joyn his efficacie to the Word preached and heard in whom he will. The cause of this his will we are not bound to render, we cannot render, but must rest in the good pleasure of God.

Though faith be the gift f God, men must use the means to obtain it.

And though no man do beleeve by the external hearing of the Word, unlesse the inward operation of the Holy G host regenerating and giving faith do accompany it, yet must all mengive attendance to the hearing of the Word preached, and diligent reading, because it is the means that God hath ordained for the begetting of faith, and by precept divine they are thereunto obliged. Neither shall it excuse any man to say, he could not beleeve; and if he should make trial, his endeavor would be in vain. Such frivolous pretences shall nothing avail before God. The leffe able we are to beleeve of our felves, the more careful should we be to use the means that God hath ordained. that we might obtain it, Marriage was never held superfluous or unnecessary for the propagation of mankinde, because the reasonable soul is not generated by our Parents, but immediately created and infuled of God. That faith is the fole gift of God, wholly inful'd, not partly acquired by us, should rather incite than any way abate onr endeavours for attaining it. For faith is not given but in the use of the means: and though he give not faith unto all men, he violently with-holds faith from no man that seeketh it, but denieth it justly to them that willingly prefer the pleasures of fin before the pearl of the Gospel. And as Christ infused not humane life into trees, stocks, and stones, but into bodies passively organized and figured for the fit habitation of the humane foul, so neither doth he ordinarily bestow supernatural grace on every one that bath a reasonable soul, but on such onely as are by him passively prepared for it. The

The conclusion is, that we must wait daily at the posts of wisdoms gate, meditate seriously upon the word of life, and noursh the motions of Gods Spirit, as the means whereby faith is begun and increased in us.

Of Justifying Faith, what it is, and what things are implied therein,

6. 1. TURifying faith presupposeth the knowledge of God and Christ, of the precepts of the Word, and promises of the Gospel. Knowledge is an antecedent, if not a part of faith, Knowledge, I say, not of the reason and nature of the things, but of revelation which refts in the meaning of the testimony distinctly understood. The things which God commandeth us to beleeve exceed all natural capacity, cannot be known in their effence and properties, as things natural are by the light of reason: But every beleever must know it to be the Word of God which he receiveth, and what is fignified thereby, and the things to be as they are revealed, though he cannot comprehend the reason or causes of them. Knowledge is put for faith, as that which ever accompanieth it. When God enricheth men with faith, he is faid to open their eyes, to reveal unto them the mystery of his will, and they are said to be taught and instructed of him. Out of question faith is a most wise grrce, making them that be indued therewith wife unto falvation; and that evident to the beleever which of it selfe is incomprehensible. In faith historicall there must be knowledge of the history and truth of the Gospel, much more in fai h justifying. There is such relation betwixt Faith and the Word, that without the Word there can be no faith as the foundation being taken away, that which should be built upon it cannot stand. The order whereby men are brought to the Faith, is this; first they hear, and then they beleeve, Faith is an affent to

§. I Faith presupposeth knowledge,

John 17.3. 2 Tim. 1.12. 2 Tim. 2.7. Acts 26.18. Mat. 11.25.26 Eph. 1.8,9. Iohn 6.45. 1 John 4.16.

Rom.10.8. John 20.31. Rom.10.17. Efay.55.3. 1 Tim.4.6. Col.1.6.8.2.2 Eph.1.12,13. Acts 44. the truth and promifes of God. But no affent can be given to a thing utterly unknown. What is more abfurd than to dram of a blinde affent to we know not what, to a

thing we never heard of?

Popish objections prevented. 2 Cor.10.5. Bell.de juftif. lib.1.c.7.

Howfoever faith apprehends mysteries not to be inquired into, yet the proposition and doctrine of all the Articles of faith must be distinctly conceived, that a manbe able to understand what they are. If a man cannot give a reason of the thing beleeved, he must be able to give a reafon of his belief. Faith captivates our understanding unto the obedience of Christ, but is not ignorant of Christ, or of his doctrine. It giveth credit and submitteth to the truth acknowledged, though it feem abfurd to carnall reason, but it cherisheth not ignorance of divine mysteries exceeding all humane capacity. It subjecteth reason to the doctrine of God and his revelation, but it neither extinguisheth the nature of man, nor the light of reason. Faith is not a brutish captivity, which yeelds up her eyes to be put out: but the understanding receiving a more excellent fight by faith, yeelds up the worle, and doth not lose her light, but exchange it for the better. There is a double affent, one from reason, the other from authority: both are made with the knowledge of the mind: knowledge is included in both; in the one of the cause and properties. which is strictly called Science; in the other of the authority and truth of the revealer, and in that respect of the thing taught which is called Faith. How shall we believe in him of whom we have not heard? There is no fight without some visible object, no faith without the knowledge of God in Chrift.

Rom. 10.14.17 2 Cor. 4.14. I Cor, 13.2. Bell.ubi supra

> Though knowledge be not faith, but an habit distinct from it, yet it concurrs to the being of faith, in as much as no man can affent to that he never heard of. Wildom is diftinguished from knowledge as a thing more excellent, which yet it presupposeth : so faith is distinguished from knowledge, but cannot be without it. The knowledge which hath no ingredience into faith, is the knowledge

2 Cod.12.5.

. P. P . T . C .

of that which is not revealed: for faith not onely goeth before such knowledge, but atterly repels it, never admitting any curious fearch into Gods fecrets. But in things revealed faith knoweth what it beleeveth, and by beleeving knowledge: but some knowledge of Gods will and

pleasure is antecedent to faith.

And this knowledge must be distinct, found, and certain. For faith divine is fure and certain : therefore the knowledge where upon it is grounded must be such as cannot deceive. The affent which faith gives to the Word of God is absolute and unlimited, which can never be veelded, unleffe being certain in it felf, we know it certainly as it is, and be affored that we conceive of it aright. a The examination of Doctrines by the touchstone is commanded of God, b and wonderfully commended by the Holy Ghoft: c the neglect of examining what we heare, doth bring great peril and danger; for fuch as receive doctrines upon the credit of their teachers are ever unfetled, apt to be seduced, and ready to start back in time of trouble, d Certain knowledge is to be begged of God, both for our felves and others : and e thanks have been and should be given to God for this grace and mercie vouchfafed unto the Saints.

The Papifts have much extolled the Colliars faith, commended ignorance, and differed knowledge, as if faith were much better defined by ignorance, than by knowledge; but when they are prefied with evidence of Scripture in this point, they grant that knowledge in all fundamental points of Religion is necessary for lay people and would colour the matter, as if they meant the knowledge of reason was not necessary to faith, but of revelation onely. Not to dispute of their meaning in those propositions, (though their words and practise, and matter intreated of, sufficiently argue the vanity of that excuse) we may take them as they say, and spare labour to prove that faith cannot be a blinde assent, because we have their confession

This knowmust be difting, sound and certain.

lohn 20.0.

Marihii 6.22

4 1 Thef, 7.20, Col. 2.16. I Joh, 4.1. b Acts 17.11, c1 Reg. 13,20 21. Acts.15.1,24. d Pfal. 119.18, 34,73,144. Col, 1.9.& 2.2. Ephe. 1.16,17 2 Cor. 8.72 Hofius contre Brent.lib.3. Bellar de. Juftif. l. r.c.7 Sect. Judicicium.

Tolet. inftr.
Sacerd.1.4.
cap.2.T.W.P
in his triple
accuration of
D. White.

Rom.1.17.& 16. 25,26. 1 Cor10.15. & II.28. 2 Cor.13.5. 2 Pet.1.5. 1 Pet.3.15. Rom. 12.1,21 In what refpects faith is implicit. John. 20.9. Matth:16.22. Luk.24,25. Ads 1.6.810 14.8 11.2 John 4.39,41 Heb,11.31.

Acres 15.15

delining's

3478,144.

Col. 1.7.1c

Brentilia.g.

b.i.l.hold

for it, that faith requireth knowledge of revelation.

The implicite faith then of them that know nothing in Religion, but beleeve as the Church'beleeveth, not understanding what she beleeveth or professeth, is most absurd: but when we know Christ truly and what soever is absolutely necessary to salvation, there be many things wrapped up from us, which we ought to beleeve, in which respect faith may be called implicite, or infolded, For being compassed about with mists of ignorance, we attain not the understanding of many things revealed: of which we may note very many examples in the Difeiples of Chrift. having not yet obtained full illumination and in them. who being only ftirred up by the miracles of Christ, went no further than to acknowledge him to be the promifed Mellias. So that when a man knows and understands in general the substantial articles belonging to faith, which are contained in the Scriptures, and is ignorant only in the particulars whereby the faid general articles are demonstrated; and when withal he uses the means to increase in knowledge, by fearching the feriptures, and hearing the Word preached: in this cafe his faith may be true, though infolded in many particulars.

Faith also may be implicit in another respects for many that truely believe, cannot certainly affirm they do believe: which befalleth them that are touched in conscience for sin, who bewail their offences, and desire to be reconciled into God. Now as in the little tender bud are infolded the lease, the blossom, and the fruit: so in true forrow, broken-heartednesse and unfained acknowledgement, faith and many graces of Gods Spirit are infolded. But this is not properly understood when we speak of implicit faith, neither is saith so much wrapped up in these graces, as the sight of faith and sense of comfort hid from

their eyes that be diftreffed.

Sed 2 Faith is an Affent.

Toler infir.

5. 2. Faith prefupposeth knowledge, and yeelds affect to the word of grace, relying upon the authority of God, who is true in all his sayings, fincere, faithful, constant in all promifes, and can neither deceive nor be deceived. A-braham believed God; the word imports, he thought the words of God to be fure, certain, stable, and constant. Mofer saying, I frael will not believe me, meaneth, they would not affect or give credit to his words. And when it is said, I frael believed the Lord and his sevent. Mose, thereby is understood, that they gave credit to the word of the Lord spoken by his servant Moses. This is clear in the exhortation of Jehospaphat unto the people, saying, Believe in the Lord your God, so shill you be established; believe his seven, therefore have Poplem, and that of David, I believed, therefore have Poplem,

Belief is alwayes grounded upon the authority and reputation of him for whose word sake we beleeve and must needs have reference to forme uttered word or revelation, as the object, but it may be fultained and strengthened by other motives and inducements, experiments and probabilities. Many objects of faith may also be evident and that which is beleeved may also be feens Thomas, because thon half feen me, ibon helf beleeved. There is a compoffibility of faith and evidence in diverfe respects, whereby they may both fland rogether in the fame man, about the fame object, albeit faith reft not apourthat evidence, but upon divine revelation. Faith and Science are habits that may fland together. Faith by authority revealed, Knowledge or Science by evident demonstration For albeit faith exceed the dimension of reason, yet reason is subordinate to it, as fenfe is to understandings and therefore as it is no inconvenience to fay, we understand the thing we fee; no more is it to fay, we believe that which is evident in diverse respects, Many divine things touching God, which are received by faith may also be found our by natural reafon, And if things credible by the manifest likelyhood of cruth which they have in themselves, be made more credible by the known condition and quality of the atterer, faith relying upon the authority of the revealer, may be ftrengthned by the probability of the thing.

Gen.15,6,0

Exod. 4.1. Deut. 1.32 Exod. 4.31

2 Chro.20.20

Pfal, rib. To.

Yet hatetian 200mpaied with doublings.

John 20.29.

Mach.r. 31.

Markette. 29. Jamets. 29. Jamets.

Rome, 16.

Som. 4,19,1

I Firme.
Ads, 13.34.
2'Sam.7.16.
Phil.1.6.
2 Tim.3.14.
1 Joh.3.19.

Rom,8.38.

Heb JIJ

Yet fometimes accompanied with doubtings,

Math. 14.31. and 21.21.

Mark. 11,23: Luke 12. 29. Jam. 1.6. Mark, 9.24.

Rom.4.16.

Rom.4.19,20

Faith is a firm affent, as appeareth by the original of the word, & the arguments wherewith it is joyned. I am perswaded of the same thing, that he which hath begun this good work in you, will perform it until the day of Jesus Christ. Consinue thou in the things which thou hast learned, and art affored of. For thereby we know that we are of the truth, and shall before him affore our hearts. I am persmaded, that neither life, nor death, nor Angels, nor principalities, &c. where the grounds of this perswasion shew it to be firm and infallible. And it is furthe manifested by the definition of faith given by the Apostle, calling it, The evidence of things not seen: because it doth represent those things to the mind by a certain assent, and to the heart by certain considence, which cannot be comprehended by reason.

But though faith in it felf be a firm affent, yet by reason of our infirmity it is fometimes accompanied with doubtings. The things, beleeved of all are one and the same but the habit quality, or inward frength, by which they beleeve is not of like force in all. In its own nature faith is oppofice to doubting & wavering: O thon of little faith, wherefore didle thou doubs? If you have faith, & doubt not Whoforver shall fay unto this mountain, Take thy felf away, and caft thy felf into the few and fall not waver in his heart, but shall beleeve that thefe things be faith ball con e to paffe. Therefore ask not what ye shall eat, or what ye shall drink, neither let doubtful thoughes ascend in your hearts. Ask in faith and waver not. But through our weaknesse it is often mixed with doubtings: Lord, I believe, help mine unbelief. Abrabam is commended for his faith, and propounded by the Holy Ghost as a pattern to all his posterity: yet was he not free from infirmities, as the flory sheweth in diverse particulars. The Apostle writeth thus of the faith of Abraham : and being not weak in faith, be considered not bis own body now dead, when he was about an hundred yeers old, neither yet the deadne fe of Sarahs womb. He staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God.

He doubted not through infidelitie, but of infirmity he donbred, when he took Hager and requelted Sareh to law the was his fifter, Much is spoken in Scripture of the faith of David: but he was shaken many times as he confeffeth of himfelt ; I faid in mine baft , I am cut off from before thine eyes. Verily I have cleanfed my heart in vain, and washed mine bands in innecencia. I said in my half, All men are liers. And though it be out of question, that we are to endeavour for the perfection as of all other graces of Gods Spirit, fo of that faith whereby we give affent to what God hath revealed : yet by reason of our weakness it comes to passe, that doubtings do many times arefor in our hearts: wooled sade all making

The affent that faith gives to the word of God is abfoline and unlimited , viz. to the whole truth, promiles, threatnings, commandements. It will not take and leave ar pleafure, but if it apprehend in one thing what the Lord faith, it will receive his teltimony, if it can apprehend it to be of God, in every thing, and that fimply becapie it is the word of God, though it exceed humane capacity and likelyhood. So worship I the God of my Fa. thers, beleeving all things that are written in the Law and the brookers tuing and and businessen in

It is a fin for a man not to beleeve whatloever God been made known in his Word, and in that respect it is damnable not to beleeve, or to misbeleeve any thing; but through ignorance and infirmity a Christian may mifbeleeve many things without the danger of damnation. Faith should be incire in all things, must be intire in all fundamental points; without the knowledge and faith of which, a man of age and difcretion cannot be faved : but all errour and mif-belief doth not destroy the truth of faith, no more than every imperfection doth the truth of righteousnesse. A man may mis-understand diverse places of Scripture, and thereupon hold that to be true which is falle, and yet be faved for all this errour. The Apostles Ads 1.6.82.3 themselves for a long time, eventill after the Ascention of

Gen.16.2.2.4 Gen.12,13.

Pfal. 31.22 Pfal.73.12. 16,22,8116

2 Abfolute

Ads.24.14-7

Phil, 1,20:

2 Tim. 4,17, 18.

confidences as alwayes, fo now, Christ Shall be magnified in my body, whether it be by life or death. I was delivered out of the month of the Lion : And the Lord will deliver me from every evil work and will preferve me unto his beavenly King dom.

Sect.3. Faith is an affiance or confidence.

5. 3. Moreover, justifying faith is an obediential confidence or affiance conjoyned with affection of piety fimply and in comparison cleaving to the mercy of God in Jelus Christ as better than life, and to the Commandments of God, as necessary, good, worthy to be stuck unto, not onely whilest confidered in themselves, or in general, or without fuch incumbrances and occurrences, as do often interpole, or hinder practice; but even whilk actually compared with prefent loffe of any fentual good thing, or infliction of any temporal evil, wherewith the World, the Devil, or the fielh, can oppose their price.

Heb.11.

That faith is an affiance, or refting upon the promiles, appeareth by the leveral words used to expresse the mature of that faith or belief, which the Lord requirem of his people, to the end they might receive my bleffine from him. or have his protection or affiltance. The first word is tranflated Beleeve, but fignifieth fuch belief as is opposed to fainting ; I had frinted, unteffe I bad beleeved to fee the goodne He of the Lord in the land of the living. And it implieth trult in the word of God, as fure as stable: It is sometimes translated fredfaft or confrant, & expounded by truf. they beleeved not in God, and trufted not in his fulvation.

2 Chr. 20,20. Gen.45: 26. Pfal, 27.13. 1 Sam. 17.37

L. Diferen

Pfal. 78.37: Pfal. 78.22. 4 1 Chr. 5.20. Pfal, 78.53. and 146. 3. Prov. 28, 17

Pfal. 4.8. and 22.9 & 2. 52. Ifa. 12.2. Pfal, 12.7. & 118.8. Pfal. 125.1. Prov.3.5. b Pfal.2.12.

Pfal. II.I. Pfal.36.7.

The second word is opposed to feebleness of mind, fear and doubt, and imports a to eruft fecurely: I will truft, and not be afraid. He hall not be afraid of eviltidings; his heart is fixed trusting in the Lord. They that trust in the Lord hall be as mount Sion, which cannot be removed, but abideth for ever.

The third is rendred to trust, but fignificth to betake himself to one, as to his castle or biding place. Bleffed are all they that put their trust in him; How excellent is thy loving kindneffe, O Lord, therefore the children of men put

their trust under the stadow of thy wings. The Lord recompence thy work, and a full reward be given thee of the Lord God of Ifrael, under whole wings thou are come to sruft. The righteens foull be glad in the Lord, and fhall trust in bim. The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him. Hence God is called our protection, or kiding place, to which we flie in trouble, and finde feeter t God is our refuge and strength, a very pre-

fent holy in sime of trouble.

The fourth is to lean upon, even as a man would flay himself upon a staff, wherewith he is underpropped. c. Because thou hast relied upon the King of Syria, and not relied on the Lord thy God, therefore is the boft of the King of Syria eleaned out of thy band. Were not the Ethiopians & the Lubims a buge host, with very many chariots and herfmen? yet becamfe thou didft rely upon the Lord be delivered them into thine hand. And it shall come to passe in that day, that the remnant of Ifrael, and such as are escaped of the boufe of Jacob, shall no more again flat upon bim that smote them, but shall stay upon the Lord, the holy one in truth, Two of thele words are used together in diverse places, and may ferve to expound each other: Wherfore thus faith the boly one of Ifrael: Because ye despise this word, and trust in opprofion and perver fue fe, and fray sbereon. Who wate them that go down to Egypt for help, and flay on borfes, and traft in chariots, because they are many; and borfemen, because they are very frong that they look not unto the haly one of Ifrael, neither feek the Lord, Who is among you that foureth the Lord, that obayeth the woise of his fervant, that walketh indarkneffe, and bath no tight, lephinstruft in the name of the Lord, and flay upon bis God.

Another word there is almost of the same fignification, which noteth, with all the minde and thought confidently to lean, or flay upon a prop. They call themselves of the holy Ifa. 48.2 citie, and fuy themselves upon the Lord God of Ifrael, the Lord of boffs is his name. fo it is noted of the people of Ifrael, that they refted or leaned apon the words of King He-

Ruth 2. 12. Pfal. 64.10. Nah.1.7.

Pfal. 46.1. loel. 3.16.

¢ 2 Chron. 16. 7.8. 2 Chro.14-11 Prov.3.5. Ifa. 31.1. e Chr.13.18

Ifa, 10,20.

PHIL27.5. .F. & 1.7019

Ifa. 3. 12. Ifa. 31. I.

If. 40, 10.

zekiab.

2 Chron.32.8

Pfal. 71.5. 6. Pfal.112.7,8. Ifai, 26. 2, 3,4,

Hezekiah, comforting them against the rage of Senacherib. This word is coupled sometimes with one or two others : Thou art my hope, O Lord God, thou art my trust from my youth. By thee have I been holden up, or underpropped from the womb. He shall not be afraid for evil tidings; his heart is fixed, truffing in the Lord. His heart is established, he shall not be afraid, untill he see his defire upon his enemies, open ye the gates that the righteous nation which keepeth the truth, may enter in. Thou wilt keep him in perfett peace, whose minde is staid on thee ; because be trusteth in thee. Trust yein the Lord for ever: for in the Lord Jehovah is everlafting Strength.

The fixth word fignifies , to roll, or cast himself upon the Lord; as a man, in danger of drowning, catcheth fast hold of some willow, or other thing that hangeth over the water, and is at hand; or as he that is pressed with a grievous burden above his strength, easeth himself, resting it upon some post or block that is able to bear it. He trusted in the Lord that he would deliver him: let him deliver him, feeing he rolled himself on the Lord. Roll thy way upon the Lord; trust in him, and he shall bring it to passe. Roll thy works upon the Lord, and thy thoughts shall be established. a To trust in man is to make man his arm, letting his heart go back from God . b and to trust in God is to place our

our strength in him:

In the Scriptures confidence is oft put for faith, and trust expounded by belief: c as where the old Testament commandeth truft, the New Testament requireth faith; and in the New Testament the same things are attributed to faith & beleevers which in the old Testament are attributed to confidence, and them that trust in the Lord. In the New d Testament, faith and belief are put for trust and affiance: and to believe is not onely to affent, but to rest upon and embrace. The phrase which the Holy Ghost most commonly useth to expresse Beleeving in Christ, is neither in the Greek Translation of the old Testament, nor (for ought hath been yet observed) in any Greek Author whatsoever

Pfal. 22.8. Pfal. 37.5. Prov. 16.3.

4 Jere. 17.5. b Pfal. 62. 6,7.

c Pfal. 1. 12: 8 34.8. Mark, 16. 16. Efay 26.3. Rom. S.r. Pfal.22.5. Rom. 10. 11. Pfal. 112.7,8. Heb. 10.38. d Math. 9.2,22 Luk. 5.20. I Joh. 5, 13,14 Acts, 27.25 Luk. 16.11. Rom. 3.2.& 4: 19. Mark 11,24.

except

except those that did write fince, and took it from the Scripture. To beleeve in God, or in Christ is for substance and fenfe, to trust to God, or Christ; and this kinde of speech is usual amongst Greek writers. To help us in the understanding of this matter, the Seventy in their Greek afford another phrase marvellous fignificant, To beleeve on, or upon God. This the holy Ghost useth often : but withal he becomes the Author of a new e phrase himself, to make us the more easily and fully understand what faith he meaneth in the matter of our Justification. And though the f phrase be sometimes used, when true and lively confidence is not understood; yet it is more than probable that the holy Ghost, by that new manner of speech, would propound somewhat more then bare affenting to the truth of what was promised. And if we consider the passages of Scripture, wherein the phrase is used. It will be plain and evident. To him that worketh not but beleeveth on him that suffifiesh the ungodly, his faith is counted for righteousnesse. What is this, Beleeveth on him that instifteth the ungodly? no more but beleeving these things to be true, which he affirmeth, who juftifieth the ungodly? that is not probable. Be hold, I lay in Sion a stumbling stone, and rock of offence: and who foever beleeveth on him, shall not be ashamed. How can a man beleeve on this rock, unlesse he lean upon it, or flick and adhere unto it?

Faith looketh at the promises as true, and putteth forth it self, to receive and embrace them as good; which cannot be done by a bare perswasion of the minde. If the promises were onely true, but no wayes beneficial, there might be an affured perswasion of them in minde, without any affection or moving of will towards them: But faith adhereth to the word as good to me, as well as true in it self, which cannot be done without a godly affection embracing it. To believe on Christ, is to receive him. And what is this receiving? Not onely a comprehension of the understanding, but an embracing of the heart and affection, laying hold on him, as we take that with the hands

637. Pfal. 2, 12. 2 Chron. 16.7 Pfal. 77.26.86 111.7. & 124. 1. Sept. e 45. Acts 19.4. & 20.21.86. 24.24 Matth. 9.42. Joh. 1. P2. f Joh. 2.23. & 12. 42.

Rom.4 5.

Rom, 9.33.

Joh. 1.12. Col. 2.6.

which

which is reached untous. Beleeving on Christ is implyed

in the praise of going, or coming to Christ; which going, no doubt, is rather a spiritual motion of the heart and affections towards Christ, than a contemplation of the mind contented to see and behold him.

The holy Ghost, speaking of justifying saith, doth use the entire phrase f of faith in God and Christ, or one God & Christ, which either there or elsewhere is declared by considence, or trust in God or Christ. And the same must

be understood, when nothing is added, g but life or justification is attributed to belief, that Jefus Christ is the fon of God. For it is a general rule, that words of knowledge are words of affection, much more words of belief.

As the people of God looked for the Messias, so according to the prophesies, they promised to themselves all good in & by the Messias. The women of Samaria could say, when the Messias cometh, he will teach us all things: Where we may see, that there was not only a knowledge of Christ to come, but an expectation and hope placed in him, as in whome all good things promised, should be accomplished. So that if we consider the disposition of the people, whose hope did hang on the Messias, we may plainly understand, that to believe the Messias, is not onely to know, but to have an affiance in him.

If by beleeving that Jesus Christ, no more be meant but bare assenting unto that truth, then the devils professe as much, but that belief to which life is ascribed is not a bare action of the understanding, but of the heart and will. It is such a belief, as whereby Christ is to our hearts that which we believe him to be: whereby we come to Christ, believe in him, and rest upon him for salvation: whereby we believe to our own use and comfort that which we believe. It is such a belief as desireth, seeketh, embraceth, holdeth, joyeth in that which it believeth, because therein it seeks peace; whereby we so believe that Jesus is Christ, as that according to that we believe him to be, we put our trust and confidence in him.

The

f 1 Pet, 1.8, 21 Ads. 16.31. Rom. 9.33. 1 Pet. 2.6. John 14, 1.8e 3.16.8e 9.35, 36. 6 Mat. 16.16. Joh. 20.31. Rom. 10.9, 1 Cor. 15.2, 3, 4. Ads. 8.37.

Joh. 4. 25.

Mark 1.24.

The faith of Abraham is commended for the firm affent that he gave to the promise of God : but the confidefice of his heart resting upon and cleaving unto the promife, is not obscurely declared. for the Apostle faith, Abraham beleeved above hope, that is, he conceived firme confidence in heart of the truth and power of God. Which is manifest by the Antithesis, He doubted not by g distrust or insidelity; for incredulity is as well the distrust b of heart, as the hesitation of minde. If Abrabam had onely acknowledged the truth of that which God promised, and not trusted to him for the performance thereof, what could that faith have profited him? What can it avail any man to justification, that he holds Jesus Christ to be the onely Saviour, and faith in him the onely means of falvation, if he do not withal rely upon him to be faved by his mediation? What, that the Apostle himfelf applying that particular of Abraham to all beleevers, expoundeth that beleeving, by confidence in or relying upon God: which beleeved on him that raised up lesus our Lord from the dead.

Faith is the substance of things boped for, and the evidence of thing s not feen, not onely because it makes things fpeculatively to subsist in the minde, but much more because it makes them i fiducially to subfift in the heart, as appeaeth by the Apostle, putting & substance and confidence for the same. For the substance of things hoped for is trust or confidence, whereby we rest on the promises divine, knowing and being perswaded that God will make good whatfoever he hath spoken: and faith is the substance of things boped for, because it is a confident resting upon God for the accomplishment on what he hath spoken, as if it were already fulfilled. And fo it is the demonfiration of things to come, not intellectual onely, but fiducial: which is a fweet motion of the heart enlarging it felf and refting in the mercy of Con, prefent and to come; and making things to come in a fort present to the heart, in respect of the promise made by God, and the tait!

Popish Objections prevented. Rom.4.19,20 Bellar.de Justif lib. r. cap. 6. Rom.4.18.

g As the vulgar hath it. Rom. 4, 20. b Matth. 14.31 and 17. 20 Mark 9.24.

Rom.4,24,

Heb.11-1.
Bellar.de Juft
lib.1.cap.5.
i Heb.4.16 &
10.22,35.
k Heb.3.6,14.
2 Cor. 9.4. &
11.17.
Ezek19.5.
Mich.5.7.
Pfal.38.11.
Sept..

F.C. 1. 1.007

and

Heb. 11.3

and inchoation of the good promifed. That faithis an affent to divine revelation, that it is in the understanding, and that the act of faith is to understand, no man denieth: but it is an affent conjoyned with affiance, not a bare, but fiducial affent: which is referred to God as he is faithful in performing promises, as hope is referred to him, as he hath power and authority to perform whatsoever he hath promised.

Ephel.3.12. Bellar, de Juft.lib.1. cap 6.Sett. guarto.

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I Ioh, 4.1.

Rom.5.1,2,3.

The Apostle faith, We have boldne fe and accesse, with confidence by the faith of Christ : which pastage doth rather prove faith to be confidence, than otherwise for confidence may be joyned to faith as his proper passion. A man is faid to work by reason, because he is reasonable : so faith to come unto God with confidence, because it is fiducial. Nothing can make another thing hot, which hath not heat in it felf; nor could faith ingender confidence in the believer, if in its own nature it did not contain the same. God is love effentially and originally, and vet he worketh love in us, another kind of love, which is an image and effect of his love. Love in which we obferve the Commandements is the formal effect of love. the effects of love flow from love. As the effect is, to is the cause. Can the waters be sweet, if the sountain be bitter? Confidence accompanying faith refree ethall the promifes of God, and is the store-house of all particular confidence: the confidence wrought by faith, is the particular application of this general confidence. Confidence confidered as it doth embrace Christ with a certain affiance, is the form of faith: as it begetteth in us quietneffe of confcience, and confidence of liberty, it is an effect of faith. The meaning of the Apostle seemeth to be this; Because we are reconciled unto God by faith in Christ, therefore in confidence (or confidently) we come unto God, neither distructing nor doubting that we have accolfe unto him. So that by confidence in Christ, we have confidence in God to obtain those things that we stand in need of. Moreover, confidence is opposed to doubting, when when the understanding doth cleave to neither part of the contradiction, but doth float betwixt both; and to diffrust, when the will doth chuse not to trust to the promiser. And if we expound the words of the Apostle in the passage before cited, of considence as it is opposed to doubting, the sense runneth plainly. By faith we have so free and full accesse, that we do not doubt, but we shall obtain what we ask.

5. 4. Faith is a lively obsequious affiance, joyned with an affection of piery: for as it makes plea for mercy, fo it thrusteth forward in obedience; as it uniteth the heart to the promifes, fo it glueth fast to the Commandements;as David laith, Teach me good judgement and knowledge, for I have believed thy Commandements. By faith Noah moved with reverence, prepared the Ark for the faving of his konhold. By faith Abraham left his countrey and kindred, and forfook all strange religions and idols to follow God: By faith he contentedly abode in the land of Canaan, as in a strange land, and walking from place to place remained in tents, and in every place shewed his godly devotion in making an Altar, and calling upon the name of the Lord : he kindly yeelded tolhis Nephew Lor, for avoiding of contention; charitably refeued him when he was taken pritoner; carefully provided a wife for his fon Ifaar; fervently intreated for the City of Sodom; and meekly prayed for him that had taken his wife. He is honorably commended by God himself for his good instruction to his household, children and posterity, that they imight walk mathe wayes of the Lord: but above all other he approved his faith in this that upon Gods commandement he fo readily offered up his fon Isaac, being (after Ismaels expulsion) his onely fon, his beloved fon, and concerning whom he had received the promise of life & falvation, and the establishment of the Covenant.

Mofes confent in this doctrine may be found, where God pronounceth the Law of the ten Commandements, teaching all duties of good works to God and Man,

2 Cor.1, 14,

2 Cor 3.4.

2 Cor, 10.2.

Sect.4. Faith is an obediential affiance.
Pfal. 119 56, Heb. 1.7. Gen. 12.1, Heb. 11.8,9. Gen. 13.8. and 14,19.

Gen.24.1, Gen 8. 23. & 20.27

Gen 18,19

Heb.11.17.

faying,

Exod.20.1;2 Rainol Apol. Thef.Sect.4 Zanch de Redempt.l.i.cap 12.de præcept Tilen.Syntag. part.i.cap. 36 Sect. 18.19, 28,29. Perkins gol. den chain.c. 20. Urfin. explic. catech.&c. Deut. 6.12. 1 Deut, 26.17.

faying, I am the Lord thy God; he thereupon inferreth all their obedience to those commandments. For what is, I am the Lord thy God, but the covenant of faith to be their God in the promise of Christ? upon this he requiring obedience in a godly life, doth infinuate, that they which beleeve God to be their God, must declare the same by obedience to his Commandements. And therefore he faith in another place, Beware thou forget not the Lord thy God, not keeping his Commandements : which sheweth plainly that where disobedience is, there is no faith: for how can be have faith, that forgetteth him in whom he should beleeve? And this doth Moses aime at, when he faith, Thou haft avouched the Lord this day to be thy God, and to walk in his wayes, and to keep his Statutes, and his Commandements, and his judgements, and to hearken unto his voice. Wherehy it appears, that unto faith in covenanting with God, this is an inseparable consequent; that if we embrace God by faith, we must and ought to follow his Commandements by our deeds; and he that doth not this latter, be wrayeth that he hath not with a true heart and faith received the former.

2 Chron. 16. 8,9. Píal. 78,8,

Mal. 1.6.

Gal. 3.26,

Pfal, 116.10.

To beleeve is not onely to give credence to what the Scripture faith, but to embrace what is faid with an entire adherence of foul, and to cleave unto it. He that leaneth upon the Lord, his hearr is upright before him:and he whose spirit cleaveth not stedfastly unto the Lord, is incredulous. Therefore the Prophets which expound the Law, in the person of God say thus; A son honouveth his Father, and a Servant his Master: If then I be a Father, where is my honour? and if I be a Master, where is my fear? Now we know that we are Sonnes no way but by faith: Therefore this Prophet intendeth, that we are not joyned to the Lord by faith, either as his people, children, or fervants, or that he is our God, Father and Lord, except our faith beunfained and operative in honour and fear. And another Prophet faith, I beleeved, therefore I spake, making it a most affured thing, that a lively faith

will

will thew it felf by outward deeds, and namely profeffion.

Mercy and obedience are linked; Christ is both a Lord and Saviour: and that faith which maketh plea for mercie, doth embrace the Commandements; that which receiveth Christ as a Saviour, submitteth unto him as a Soveraign. The firength of faith is equal to the premises of life, and to the offices of pietie and love : or if there be any difference, it is weakest to lay hold upon the promises, because they are most spiritual, and furthest remove from sense. Confidence and relying upon the mercy of God in Christ for falvation, may be less than care and abilitie to walk in obedience, greater it cannot be. The word that in the Old Teflament fignifieth, to feek, is by the Seventie translated, Hope, which interpretation the Apostle alloweth : whence it followeth, that true confidence, the mother of hope, doth lift up the heart to feek the Lord in the way of his Commandements

Moreover, faith is opposed not only to doubting, diffidence, and fainting: but to wavering, double-mindedness, halting, disobedience, stubbornes; by reason of the neceffarie connexion of those parts in both opposites. Ask Jam. 1, 6, 8. in faith, and waver not : A double-minded man is unstable in all his wayes. Through unbelief thou art broken off, and thou standest by faith. Take head, brethren, lest at any time there be in you an evil beart and unfaithful, to depart amay from the living God. I bey profess that they know God, but by works they deny him, and are abominable, and disobedient, or aufaithful. He that believeth in the Son hath everlasting life: but be that believeth (or obeyeth) not the Son, Shall not fee life, but the wrath of God abideth on him. Now if incredulitie be not without diffidence and disobedience, true faith in God is not without confidence and affection of obedience.

Hereunto may be added, that the manifold rebellions of Ifrail in the wilderness are called ambelief: They believed not in God, and srufted not his salvation : for all this

Ifa 11. 10. Rom. 15. 12,

Rom. 11, 20, Heb. 3. 12.

Tit. 1. 16.

John 3. 36.

Pfal, 78, 22, 23

bude 5.

P Joh 3.23,24

they finned still, and believed not for his wondrous works: I will therefore put you in remembrance, though ye once knew this, bow that the Lord having faved the people out of the land of Egypt, afterward destroyed them that believed not, And belief in Christ inferreth the keeping of Gods Comman dements, whereunto the foul is inclined by faith. And this is his Commandement, that we fould believe on the name of his Son Jesus Christ, and love one another. as be gave us Commandement. And he that keepeth his Commandements, dwolleth in him, and he in him: and bereby we know that he abideth in us, by the first which be bath given us.

Sect. s. Affiance must be well-roored.

Luke 8. 15.

Mit 13. 33.

2: Sound and per manent.

6. 5. This faith is an affiance well-rooted, and kindly planted, to that it diffuseth its vertue into every affection, even the whole maffe, which it is ordained to purifie and feafon. It is fo close fettled and fastened, that neither the fear of perfecution can fcorch it, nor the cares of this world chook it, nor the love of pleasure wither it; and being fo deeply fet, it disperseth the vertue of the word into every facultie of the foul, whereby we are feafoned, as a little leaven leaveneth the whole lump whereinit is hid. Temporarie faith makes its abode in the confines or fuburbs of the foul, the external face of the heart, but fokes not into the bottom of it : either it hath but shallow rooting, or at belt, can never get under the love of pleasure or worldly cares, which are fast rivetted in, and will not be removed out of the affections; and being planted shallow, it doth not, it cannot fend its vertue into the several faculties of the foul to feafon them thorowout. For fo far as the word enters, it seasoneth : but being entertained sleightly, with Subbordination, it seasoneth but superficially.

2. Justifying faith is a found and permanent affiance. which arifeth from the firm fetting and rooting of it in the heart. For when the word of life is stedfastly, distinctly, certainly affented unto, and fincerely embraced, no temptation or effault can make a man flinch, fauffle, or start aside from the constant prosecution of salvation in

the way of life, and the faithful practice of fuch duties as God prescribes for the attaining of that end. Faith that is fincere in quality, is ever sound in degree, being of strength to make resistance against all opposition that shall encounter it, having taken the heart for its Fort and desenced Tower. Again, saith being once set in the heart, as in its throne and sear of Majestie, doth every day confirm and strengthen it self more and more, whereby the believer grows more resolute to withstand all assaults and temptations shot against him. The faith that takes kindly, spreads it self by assent and close adherence to every object within the sphear of divine truth, to which it cleaveth invincibly, and from which it cannot be separated by any adverse power, or carnal allurement, natural passion, or fierie assault.

The temporarie believer acknowledgeth the summe of Christian daties or practices, and subscribes unto them in gross, yea, anto most particulars; but ever with limitation, subducting as much as well pleasing humours disallow, until he finally dissolve what true faith buildeth, even unto the first foundation, if the opposition of carnal fears, hopes, love, or hate come once to be eager and direct. And this comes to pass, because the Word was never rightly planted in an honest heart: for as the tree that is not set deep to take lively rooting, doth in success of time wither, though for many years it may bring forth both leavs, buds, and fruit; so it is with the temporarie believer, because the Word is not well hid and rooted in him.

3. As faith is a found, fo it is an over-ruling affiance, exercifing an univerfal mild foveraigntie in Man. Faith ordinarily ruleth where it dwelleth: but the regiment is mild and gentle, not rigorous and tyrannical. For it feafoneth our inbred affections, altereth the tafte of every appetite, qualifieth and strengtheneth our natural inclination to that which is good, and powerfully perswatch to deny our selves and follow the Lord. It hath every desire

3. Over-ru-

at command, or as it were undershot; that it dares not ftir. to its prejudice, but by frealth, or some secret advantage, espied by the flesh unable to stand out against it. It is of strength to make refistance against all opposition, & break the violence of every inclination contrarie to fuch motion as it fuggefteth, having its force united by close reposal in the heart. It curbeth unruly paffions; as the power of a Kingdome doth eafily quell a company of Rogues, that make inrodes upon the borders, but cannot fer footing in the heart of the Kingdome. Whatfoever is in the world, whereby we might be drawn away from God, that is subdued and vanquished by the power of faith: the pravitie of nature, the wiles of Satan, all evil concupilcence, whatfoever is opposite to the Spirit of God, that is brought under

by the might of faith.

2 Tim. 1. 12. 1 Ich. 5. 4. 5.

Phil. 4, 13.

True it is that our warfare doth laft during life our conflicts are daily, new and diverfe battels are moved against us by the enemy almost every moment : but in all these faith is victorious. This is the vistory whereby me overcome the World, even our faith. Who is he that overcomes the world, but he that believesh that felus is the Son of God? I am able to do all things through Christ that strengthens me. David first encounters a Lion and a Bear, and afterwards overcomes the great Goliah: fo true and lively faith first begins with pettie defires & passions, or such temptations as are incident to our prefent state and calling and having gotten mastery over them, still increaseth as difficulties or oppositions multiply, untill at lenth Satan the world, and the flesh be brought into subjection. But temporary faith, keeping residence only in the out-face of the heart, is overfwayed and overborn in temptation by everie frong defire, or deep-rooted passion: It may perhaps suppress fome one or few exorbitant passions, and keep under the out-breach of some others; but the passion it felf doth still live, and bear Iway, to keep faith ont of its throne, and in time will prevail to choak the feed of grace.

4. Moft humble.

4. Of all graces faith is the most humble ; a poor peti-

tioner

tioner, a begging hand, receiving all things of favour, challenging nothing to it felf, afcribing all good to the praise of grace. It fighteth manfully, triumpheth victorioufly, worketh by love : but in all this it magnifieth the grace of

God, relieth upon him and feeketh his praife.

s. 6. Laftly, justifying faith for nature and quilitie is a fpiritual tafte, how foever defective for degree. It receiveth the word, tafteth, relifheth, and retaineth it, as the most fweet, wholfome, and delectable food. There is the fame proportion betwixt the word of life, the food of the foul, and the lively faith, that is betwixt bodily food and the instrument of bodily taste. Hearken diligently uncame, and eat ye that which is good, and let your feul delight it felf in faines. The word profitet b them not (faith the Apottle, speaking of the Israelites) because it was not mixed with faith in them that heard it : where the doctrine of falvation is compared to wine, which profiteth not unless it be drunken, that is received by faith : and to believe is fpiritually to drink the cup of falvation. My (and thir fleth for thee (faith David) because thy loving kindness is bester than life, my lips fall praise thee : My fout fball be fatiffied as with marrow of fatuels, coc. To believe in Christ. is to eat the flesh of the Son of man, and to drink bis blood.

Temporarie faith tasteth the Word, as men do meat which they spit out again; receiveth it as a raw stomack doth meat, which it vomiteth up and cannot hold: but it never feedeth kindly upon the feveral parts of the Word of life, nor standeth affected towards it, as a good ftomack doth to wholfome pourishment; which is evident in that the weeds of earthly-mindedness, pride, pleafure are not stocked up by the roots; & where these abide, the foul is not rightly tempered to apprehend the worth and qualitie, or feed upon the juyce of heavenly misteries. But where true and lively faith bath refidence, the foul is tempered to symbolize with divine goodness, and standeth affected to the leveral branches of the Word, as a good appetite doth to wholfome food of diverte qualities.

Sed. 6. Faith is a fpiritual taffe.

Efay 55. 2:

Heb. 4. 2.

Pfal.63.1,3,5.

Joh. 6.35,50, 51, 53, 54.

Heb. 6. 5.

.1.6.3

Love is not the foul of

drie

Faith admits many intertuptions:

This is the nature of justifying faith: but it admits many interruptions in acts or operations. The mind is fometimes darkened with mifts arifing from our natural corruptions; fometimes our passions stir violently, that we cannot do as we would, nor continue our adherence unto the word of life, as better for the time being than the profecution of some sensual good, that for the present doth move our affections, and is stoln into them. Natural taste is distempered with sick humours that abound in the body: fo is the spiritual with temptations from without, and spiritual diseases from within. Thus it is with the best oftentimes in this life, whileft the mind is clouded with earthly thoughts, and the heart affailed with carnal lufts, which through weakness, or neglect of watchfulness, creep upon and difturb them for a time: but in the right temper and good plight they are much better; they taste and feed upon the word of truth & the favour of God is sweeter to them than all the delights of the ions of men. We conclude then that justifying faith is a firm, absolute, unlimited affent, and well-rooted, all-feafoning, foveraign affiance, whereby we rest upon Christ for salvation, embrace the mercies of God as better than life, and feed upon the word with fweet refreshing and delight.

CHAP, IV.

Love is not the foul of faith, yet justifying faith cannot be without Love.

Sect. 1. Love is not the foul of faith. First, that love is not the life and foul of faith. Secondly, that justifying faith cannot be without love. As light and heat in the Sun be inseparable, so is faith and love, being knittogether in a sure bond by the Holy Ghost:

but

but love cannot be the form or foul of faith. Lively hood is the qualification, Love the companion, Works the fruits or effects of that faith that justifieth: but faith receiveth not its vertue, life, or efficacie from charitie, or any other vertue, but from the Spirit, of whom it is breathed into us, from whom also it receiveth, that it may give force to all other vertues & good works, whereby they are vertues & good works. It is faith, and not charitie, that gives influence to all other graces, even to charitie it self; as faith encreaseth, so other graces encrease; as faith decreaseth, so other graces decrease: the life of faith is our life, the strength of faith is our strength if our faith be weak, there is nothing else whereby we can be strong.

It is the effential form or act of faith, to accept of the promises of mercy, whereby we obtain them also; God having appointed that as a condition, that the promise might be fure to all the feed, to exclude boalting, and to let forth his free grace and favour. But Charitie cannot ferve for that use: became I cannot presume of that that is anothers, upon any conscience of my love towards him, but upon confidence only of his love towards me. Be it that all things are common amongst friends, before we can build thereupon, we must have it resolved unto us, that God takes us for his friends, which can be no otherwise but by faith only. Faith must first receive embrace, and hold the merit of the blood of Christ, before there can be any assurance of friendship betwixt God and us. And although, being now in friendship with Christ, our love may give us encouragement and comfort to make use to our selves of that that is his; yet it is not by our love that we take it to makeuse thereof. For the act of love is done only by iffue and paffage from him that loveth, to the thing that is loved, as from us to Christ; and therefore it must be somewhat elfe, whereby we receive from Christ to'us.

How should the goodness of God be the object of our charity, but by being first the object of our faith? For therefore do we love the goodness of God, or love God Heb 11. 33. Gal. 3.14. 22. Mat. 8. 13. Rom. 4. 16. Rom. 3. 27.

Rom. 3. 25.

1

for his goodness towards us, because first we believe the same, neither can we so love but by believing For charitie, confilting fimply in affection, apprehends nothing in God of it felf; but receiveth all from faith. The form is the beginning of actions, and that that giveth influence and life to another thing, must needs have a priority to that that receiveth it. But charitie is not the beginning of the actions of faith, specially of the act of believing; the act of love hath no prioritie to belief, but followes after it, and is quickned by it. For by faith we embrace the Word, and receive Chirift, when as charitie compelleth us to love him. whom we know, embrace, and hold by faith. We first taste our meat; and then love it : faith is the spiritual taste of the foul, which feedeth upon the fweet and tender mercies of the Lord, before the heart be enflamed with love. Faith & love are different gifts and graces : and some effects are attributed to faith which agree not to charitie: as faith is faid to justifie, to purifie the heart, to overcome the world, to receive the promifes.

Charitie may be called an accidental form of faith; that is, it is an instrument unto it for moving and stirring abroad in the performance of all duties recommended unto us, both to God and man: but the life and foul of faith it is not, or the inward and effential form, whereby it hath life and being within it felf, and whence proceedeth a motion and working that is proper to it felf. If charitie should be the form of faith, then faith bath two different forms, its proper and the form of love; then faith should be the only pure matter of love, then should it be obedient to love, and contained of it, as thematter is obedient to the form, and contained of it. The body is an instrument for the foul to work by, and not the foul an infrument for the body to work by. The form worketh in the matter, and not the matter either in or by the form, feeing the matter of everything is passive only, and not active: And so it should be betwixt faith and love, if faith were as the body, and love as the fonl. But

charitie

charitie is obedient to faith, faith governeth charitie: for whatfoever we love uprightly, it must be known by faith, that we ought to love it, & our love must be quickned by faith, to love it uniformly, and in right order. Faith is the measure of love, & the measure of love is according to the measure of faith: the intention of love is according to the degrees of faith, and the breadth of love according to the extention of faith. Where there is greater faith in God, there is greater love to God: and as faith spreadeth it self,

fo doth love in uniform manner.

6. 2. Faith is not wrought by charitie (as the a Jesuite perverteth b that text of Saint Paul) for then it will follow, that love by which faith is wrought must needs be before faith, whereas all acknowledge that faith hath the It is faith which first heareth and believeth, and receiveth the word of God, and thereby prescribeth unto charitie the way that it is to go, and the dutie it is to perform; it enciteth to the work, it animateth the act, and enlargeth the affection to the several branches of love; without which what is charitie, but a wild, mishapen, wandering affection, rifing or falling amifs, comming short or running over? what the partial and maimed fruits of love, but the very carcals of a good work? Faith worketh by love, not as fire maketh hor by heat, which is a formal propertie inherent in it : but as the foul doth this or that by the hand, which is an extern instrument conjoyned unto it: That by which a thing is constituted, as by a beginning, and by which it is effectual, that is the form thereof. But love is a grace without the being of faith, though conjoyned unto it; and faith is effectual by love, as a primarie mean, whereby it doth produce other effects, not as by it beginning. Christ is the fountain of the water of life: Faith in the heart is as the pipes and leads that receive in and hold the water: Love in some part is as the cock of the conduit; that lets out the water to every commer. Faith justifieth by receiving the gift of righteoulness, which is by the merit of Jesis

Sect: 1. Popifh obje ctions prevented. Gal, 5. 64 a Bellar, de Justif. 1. 2. cap. 4. Sect. As ne datetur & Sect. Difinctio. b The Greek word is not of the passive, but of the middle voice. as it is in ma-, ny other places of Scripture. Gal. 5. 6. Rom. 7. 5. 2 Cor. 4. 12. In the Interlinear, faith which is effectual: Pagnin, working by love. And fo Bellarmin. himfelf, del Juftif. lib. r. cap. 15. & lib. 2. cap. 8. & lib. 1. cap. 20. Sect. Illud vero, Rhem. Annot, in Gal. 5. 6. Sect. 2.

Christ: and goeth forth by charitie, whereby as a working hand it performeth all duties commanded of God, to the glorie and honour of God.

r Cor. 13.13. Bellar. ubi fupra Sect. Respondeamus. Heb. 11. 6. What if love be the most excellent of all graces in some respects? Doth it thence follow, that it is the life of faith? By the same reason we may argue, what sever is not of faith is sin, is of no esteem or account with God: therefore faith is the form of all other graces. It followeth not, that because the eye is a more excellent member than the foot, therefore the eye is the soul and life of the foot: no more doth it, that because charitie is a more excellent gift than faith, therefore it should be the life and soul of faith.

In what refpects charitie doth excel faith, and faith charitie.

Faith and love respectively have the preferment each of other. In respect of fpiritual life faith is the most necesfarie, upon which love hath necessarie dependance; but otherwise to love is more than to believe, because it neceffarily includes belief: as to tafte meat in respect of life, is of more use than to love it, though absolutely to love meat be more than to taste it, because it presupposeth taste. If we respect latitude of use, charity is more excellent than faith, as which is extended every way to God and men, & by which all the gifts of God which be bestoweth upon us, are made profitable to other men : But if we confider man privately in himfelf, and for his own use, faith is more excellent than charitie, as whereby we are radically united unto Christ, & wherein standeth originally our fellowship and communion with him; by which Christ dwelleth in our hearts, and we receive the promised spirit; into which as an hand, God putteth all the riches of his grace for our falvation, and by which all acts of grace are quickned; we feed upon Christ for the strengthening & nourishment of the foul and what foever is in us is commended unto God. If we respect length of time and continuance, charitie is to be preferred before faith. For faith is but for a time, and when the promise of God (which is the matter and subject of it) shall be fully accomplished, the use of it shall cease. When

Ephef. 3. 17. Gal. 3, 14.

When faith paffeth into an open knowledge and revealed fight of the thing present, it changeth both his nature and kind. But love abideth for ever, and shall continue betwixt God and us an everlasting bond : It shall be greater and more vehement, but shall still retain the same nature and fubstance, albeit some works which now it exerciseth shall cease. The end of our faith is charitie; but the foundation and directer of love is faith: faith is also the victory whereby we overcome the world. To fave a man faith is the greater: in man being faved love is the greater. Till faith hath finished our salvation, love must yield to faith: when faith hath fully faved us. it shall have an end-for knowledge of fight takes away faith; but love shall abide for ever. Abfolutely love is greater than faith, but when we fpeak of the means of Justification, and attainment of that falvation, whereto perfect charitie and righteousness doth belong, then faith must be preferred as the greater and more excellent. Faith only beareth sway therein : and this slender and weak charitie which we have, is of no effect or moment thereunto.

When the Apostle makes comparison betwixt the body Without the first, and faith without works, concluding that they are both dead, he cannot be thought to make love the foul of faith. For he speaks not of internal charitie, which lodgeth in the heart, but of external works. which are outwardly visible and apparent unto men, and cannot be the life, but are the fruits and effects of faith. For that which is without and external, cannot be the life or foul of that which is within and internal : nay, it felf hath from within all the life that it hath; and if it receive not life from within, it is altogether dead. Works therefore being outward, and issuing from within, if they be true, can in no good construction be said to be the life of faith which is within, but to be the iffues and productions of faith from which they fpring. Befides, the word used by the Apostle doth signific the breath, and so the comparison runneth plain; As the body of a living crea-

James 2, 26. Rhem Annot, in Jac. 2, 10. Sect. 10: ture, if it breath not, is dead : fo faith, if it bring forth no works is dead : For breathing is an effect of a living body. and working is the proper effect of a living faith. If we focak of faith, as it is outwardly professed to men, works which may be discerned by the eyes of men, not charitie which is the inward affection of the heart, are they that give name, and gain credit to protession. Charitie is an hand or inftrument, whereby faith worketh: works are fruits, effects, demonstrations of the inward life of faith : and that which gives name and being to our external profession, is a pure blameles, upright conversation, fruitful in good works. If we speak of faith, a dead faith may be compared to a dead body, altogether void of spiritual quickning: but a lively faith cannot fitly be refembled to a living body, but rather to the life of the body : because faith is not that which is quickned by charitie, or the works of charitie, but that which quickneth, Faith is the first wheel in the clock that moveth all the reft : Faith stirrethup, and directeth all other graces of the foul in their operations, whose strength encreafeth according to the lively-hood, vigour, and encrease of faith.

Rhem Annoes

How then faith the Apostle, that faith is perfected by works? As we judge of the cause by the effects, and by the proportion of the effects, the efficacie and force of the caule may feem to be encreased or diminished. Everie thing is acknowledged to be perfect when it worketh, and is effected formuch the more perfect, by how much the moreit worketh; as we fay the goodness of a tree is perfect, when it hath brought forth some excellent good fruit. Thus Philosophers teach, that the form is not perfect, when it is confidered as the first act, but when it is taken as the ferond act: for by working it putterh forth its force, and declareth it felf. And fo faith is perfected by works, nor that the nature of faith receiveth complement or perfection from works, but because it doth declare and manifest it self by love and good works, and is efteemed by fa much the more perfect, as the works produced

duced are the more excellent. Yes, as the exercise of ourword members increaseth internal vigour and strength, and refreshesh the spirits by which we move; so doth the exercise of grace and vertue rightly imployed perfect faith; not imparting the perfection of works into it, but stirring up, exercising, and intending its own vigour and perfection. Sense and motions is the effect; not the cause of life in the body; but yet the body without them is dead, and perfected by them. Works are the effects, not the life of faith; but faith without works is dead, and by works it is perfected.

6. 3. There is a fained and dead faith a faith whereby

the Devils are faid to believe, and fuch whose hearts are not upright : a faith which resteth barely in the underflanding, or which fleightly affecteth the heart, but is not rooted, bears not foveraigntie in a faith subordinate to vain glorie,or covetons defires, which the world defireveth : and this faith, asit is ineffectual to feafon the affections thorowour, and incite to the fincere uniform acts of love, foit is unavailable to Justification. There is a faith infrined, well-rooted, foveralen, whereby we believe to righteoninels, by which the he are is purified, and Christ dwelleth in in ; which is the victorie, whereby we overcome the world : and this faith worketh by love, and cannot but work. He that believeth in this fort loveth freely, and cannot but love, not through defect of libertie. burthrough the nature of faith, exciting the believer to will to love horto love if he with ! Faith and love confidered, as habits of the renewed foul, and branches of inherent holinels, have there original from the Spirit of regeneration, and be diffind graces infused together. The deeds of charitie are the proper acts of exercises of the grace of charitie, Rom which they ifue, as branches from the flock, and fruit from the tree! nor can we properly

fay, that fuch works flow from fish, as the fruit doth from the root : seeing charitie is no branch of faith, bur a diffinct grace of the renewing Spirit, which beareth its

Seft. 3. Jam. 2. 20. Jam. 2. 19. Acts 8. 21. Luke 8. 14.

F Tim. r. 5.
Acts 15. 9.
Gal. 2. 20.
1 John 7. 4.
Justifying
faith cannot
be without
love.

Par. de Juft. lib. 1;cap. 14,

proper

proper and distinct fruit. But such acts are said to be of faith, because the doctrine of saith enjoyneth them, the vertue of faith inclines the soul unto them, moveth charitie unto the exercise of them, and directeth and quickneth the acts themselves, without which they would be liveless and out of square. Faith doth beget love, not that one habit doth beget another, but that faith doth excite men to the works of charitie. Thus the habits of saith and love be coupled in intusion; the exercise of saith and love be inseparably conjoyned; and the acts of love be the effects of faith.

I John 5. I. Joh. I. 12,13. 2 Cor. 5. 17. 2 Pet. I. 4.

* Gal. 2. 20. Rom. 11. 17. Joh. 15. 1, 2. a 1 Joh. 4.15. b Rom. 1. 17. Joh. 3. 36. & 6. 40.

c1 Joh.2,9,10

Every one that believeth is born of God; he that is ingrafted into Christ by faith is a new creature, and made partaker of the divine nature: But he that is born of God, is endued with the grace of love: The lively members of Christ Telus, which receive from him the lap of grace carriot be utterly deltitute of true charitie " * But all true believers are living members of Christ Jefus. a He that believeth, abideth in God, and God in him; but in whom God abideth in him is love. 6 Every true believer doth live fpiritually, and where true faith is, there is true life: but he that lives foiritually, and is translated from death to life, is also endued with the grace of love. He that believeth is in the light, and abideth therein: c But no man is in the light, who loveth not: Faith and hope be inseparable : But it cannot be, but we should love those things, which we already know embrace, rafte, and hope to be fingularly good. Faith receiveth and refteth upon the mercy of God, as our feveraign good : but it is not poffible for a man truly to know and embrace the chiefest good, and yet to with-hold affection from the love of it. It is faith, which fetting God beforeus fuch a one as he is, wife, mighty, just merciful, loving and gracious towards us, enamoureth our hearts, & trirreth in us affections correspondent to his grace : heither is there any foark of true love, which is not kindled by this means. We love God, becanfe be loveth us first : But nothing can feafon and affect the

I John 4. 19.

the heart, with the ferious confideration, and fweet rafte of Gods mercy and favour, but faith only, in nature we fee nothing can move in defire to this or that, till first it hath apprehended it lovely and it cannot but move, when it hath foundly tafted of its goodness : So our affections cannot in love move to & unite themselves with God til by faith we know him to be an amiable object for us finners to embrace; and when we have foundly and truly tafted bow good and gracious the Lord is, we cannot but love and affect him entirely. Faith is an objectious and affianced acknowledgement of the truth of Gods promifes : but he that doth after that manner acknowledge the truth of God in Christ, is both inwardly affected towards God, and defirous to put forth the same in all duties of holiness and righteoulnels. The doctrine of grace which bringeth falvation, teacheth us to deny ungodlines and worldly tusts, and to live godlily, justly, and soberly in this present world : which being embraced by faith doth leaven every faculty, and featon it in fuch fort as the feveral affections will readily move at the command of faith.

When the Apostle separates faith and love, saying, If 1 bad all faith, fo that I could remove mountains, and had not love, it profiteth me nothing : he speaks of that perfwafion and confidence in the extraordinarie promifes of God, whereby the parties endued therewith, were enabled to do miracles. And the word, All, noteth manifestly the highest degree ofdoing miracles. That whereas some had faith to do some miracles, and not other some : the Apostle sheweth, that if he had such a miraculous faith. that he could do all miracles and have not love, it were nothing. This is clear, in that the Apostle reckonesh faith miraculous amongst the gifts of the Spirit, in the precedent Chapter: and by the example or instance of moving mountains, which our Saviour noteth as a master-miracle amongst others. He faith, If I had All knowledge, not understanding it simply and absolutely, of all kinds of knowledge, but of the gift of knowledge : and fo by All faith,

Tit, 2. 11, 12:

Popifh objedions prevented. I Cor. 23. 21 Bellar de Jufiif. fib. r, cap. 15. Rhem. Annot. in I. Cor. 13. 2

1 Cor. 12. 9.
1 Cor. 13. 2.
Mat. 17. 20.
Luke 17. 6.
1 Cor. 13. 2.
Bellar. de Jufif, lib. p.
cap. 15.
Sect. Deinde.

Bellar, de Jutif, lib, 1, cap, 15. Sect. Deinde. he meanoth not all kinds of faith, but all faith of miracles. Universal propositions mile be limited according to the fubicet matter unless we will run into manifold abfurdities And that the faith he speaketh of was not fitly qualified to Tuftification appeareth in this that it did not command. but rather was subordinate to their gain-glorious humour. Look as their confidence was greaten in the power and extraordinatie promifes of God, the more were they cuffed up, boafting in themfolyes, infulting over their bretheen; whereas, if their affiance had been well fettled upon the mercy of God in Christ, and had rightly spread it felf to the leveral branches of boly truth; it would have inclined; yea, conftrained them to ferve oricanother in love & bend their gifts to the edification of their brethren : which whileft they do not but rather turn their gifts to the fervice of their lufts, and the dishonour of God it is evident they believed not unto righteoufnels.

a So Bellarmine feems to dispute, ubi fupra Sect. S. Augustinus. But by what faith should the fe Corinthians have come to know, and rightly to value Christian love? The same by which they wrought wonders, or some other? If the fame, a then faith is true, though separated from love. If fome other, the Apostlein all congruitie should first have exhorted them to embrace it cotherwise be had commended the beautie of Christian love but unto blind men Refides, if it be fome other, then by that grace of faith, whereby they rested upon the extraordinarie promise and power of God, they had never been able to difcern betwixtgood and evil, or to behold the worth and dignitie of Christian love and kindness, though never to well rooted in their hearts. To this question it is directly answered, that the exercise of love was to be raised in these Corinthians hearts by faith, for common effence and qualities the fame with that whereby they wrought miracles; but by the fame faith rightly fer, deeply rooted, taking better in the heart, diffusing its vertue into the several faculties, foreading it felf uniformly unto the particular branches of Christian duties, directing the affections unto **fpiritual**

spiritual objects, and fixing them fastest upon fuch as it adjudgeth best, and most effectual to the edifying of themselves and others. In justifying faith two things are to be confidered; the common nature or substance, and the specifical nature, plantation and soveraigntie. For faith hiltorical and justifying agree in this, that both the one and the other is an affent to divine truths, grounded upon the authoritie of the revealer: Faith temporarie and justifying agree in this, that they receive the Word, and rest upon the mercies of God: but in radication, foveraigntie, and working, and fo in special nature, faving faith differeth from other kinds. The feed which fell by the high way fide, in ftony ground, among thorns, and in good foil, was one and the same: and in most of these grounds it took, not alike in all, kindly in the good foil alone. common nature of faith is to receive the word; which fome receive by bare affent of understanding; others by fleight and superficial confidence which vanisheth away: but the doctrine of life taketh kindly in the honest and good heart, which embraceth it foundly with unfained & well-rooted affiance. Justifying faith is discerned from the other kinds, not by this, that it receiveth the promifes which they do not : but it receiveth them in another manner and degree, with firmer radication in the heart, which is the feat of the affections, that it might feafon them, and subject earthly desires to the affectation of heavenly things.

Amongst the chief Rulers of the Iews, many believed in Chriff, laith the Evangelist, who yet confessed him not, because of the Pharisees, lest they should be cast out of the Synagague. But John sometime following the Hebrew phrase uleth the term of believing in Christ, for believing Christ; applying it to them, who by the miracles of Chrift, and his manifest declaration of the truth, were convicted in conscience to acknowledge him to be of God, or did be- John 2.23,24. lieve in him for a time, but did not in finceritie fubmit themselves unto him. And thus it might be said of some

John 12. 42. Bellar, de Jufif. lib. I. cap. 15. Sect. primo.

John 12. 43.

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1 John 4. 18.

Ioh, 3. 2. & 7. 50,51.& 19,38 Luk, 23. 51. Mat. 26. 56, 70,71.

of those chief Rulers, that they believed in Christ, that is, were perswaded in their minds that he spake the truth, but yet preferring their credit and reputation with men. gave no regardunto it. The verie reason which the Evangelift gives, why they did not confess Christ, makes it manifest that their faith was not true and lively rooted in the heart. For (faith he) they loved the praife of men more than the praise of God: which who to doth, his faith is not become fuch as layes fure hold on the promifes of life. How can yee believe, which receive honour one of another, and feek not the honour which commeth from God only? They might have some beginnings and dispositions to true faith. but verie weak and feeble; and they might be endued with some degree of love, but weak and feeble as their faith was. Their faith and love was too much tyed and entangled in the nets and fnares of carnal respects but admitting the least degree of faith, there is no ground to affirm they had no love. Indeed perfect love casteth out all fear, and perfect faith overcommeth the world, and breedeth perfect love; but there is a beginning of faith & love. which being yet little and weak, and having not as yet over-markred all worldly and carnal respects, is for a time timorous and fearful to confess Christ, but groweth to ftrength by litte and little, till it refolve to cleave to him with loss of all other things. Such was the faith of Nicodemus, and lofeph of Arimathea, yea, of the Apostles themselves, Peter not excepted, who were ever and anon affrighted, and at his last fufferings, tome denied, all forfook our Saviour and fled. And thus it may bee these Rulers believed, but their faith was verie weak,add the love was according to their faith; till encrease of faith brough forth further frength of love, and they had learned by the strength of faith and love to prefer the fervice of Christ before all the glorie of the world, and to adhere to the glorie that comes from God alone, as fo much better than that we receive of men, that the latter did feem as nothing in comparison of the former. That which

which is added by the Evangelist, that they dust not confess him, doth no more derogate from their love, than from their faith: for if they had believed firmly with the heart unto righteousness, they had confessed with the month unto salvation: and in that they confessed with the truth with their mouths, it argueth they believed but weakly with their hearts. For the faith which bringeth forth sincere confession is coupled with love, but confession it self is an effect of faith. I believed, and therefore have I spoken: we also believe, and therefore sease.

The man that came to the wedding, not having on the wedding garment, had faith (as our Adversaries object) but wanted charitie and good works. How may it appear that he had faith? Forfooth, because he was admitted to that Table, which are the Sacraments. Not to question that exposition for the present, was no man ever admitted to the Sacraments, that made shew of faith, when indeed he had none? Many hypocrites are in the Church, that have not fo much as a perswasson of the truth of the Scripture, and lo absolutely want their marriage garment. And men are admitted to the Sacrament by men, and admitted for profession of faith, when they that admit them cannot tell whether they have faith or not. For many pretend that which is not in them, and with the mouth make profession of faith, when their heart is barren and emptie of grace. Further, this man might affent unto truths divine, and acknowledge them as true, but not from a found and fincere ground : or he might affent unto the Articles of Christian Faith as true and good whill confidered onely in themselves without opposition of such matters as he much valued: and such belief being unfound, shallow, subordinate to earthly pleasures or commodities, may be and is separated from love; but it is not that faith we speak of. The general meaning of the Parable feems to be no more but this. that many men thrust into the Church, who, when the day

Rom. 10. 10.

1 Ger. 4-13

Mat, 23, 26, Bellar, ubi fopra, Sect. quare, Gal. 5. 6.

Rom. 13. 14. Gai. 3, 26,27.

Col. 3. 9, 10. Ephel. 4. 24. Col. 3. 12. Ephe, 6. 15, 16

Mat. 25. 11. Rhem. Annot. in Mat. 25. Sect. 1. of trial comes, will be found to have no interest to the Kingdome of Heaven. What if the wedding garment be charitie? This doth hurt us nothing, unless it could be proved (which can never be) that this man had justifying faith. For he wanted the wedding garment, charitie, because he wanted faith: and if he had been endued with the one, fo. faith, he should also have had the other, fo. love : for faith worketh by love. But the wedding garment is as well faith as love. It is indeed Christ Jesus himfelf (of whom the Apostle faith) Put yee on the Lord Iefus. Christ (as he is a justifier of us from fin, and a Sanctifier of us from the power of fin, rinfing away by the water of his spirit, that stain of corruption defiling our nature) is that wedding garment : and fo putting on Christ, we put on the new man, which according to God is created in righteoniness and true holiness t Now we put on Christ, when we do by an affianced knowledge, and by consequent affections come more and more to be united with him. The first and radical union is made by faith only, which layeth hold on God in Christ, as our merciful God, whose anger before threatned us for sin. The fecondarie union, whereby the foul cleaveth more and more unto God is by means of the affections; by love our hearts cleave unto him, by hope, joy, high estimation of him : whom though we have not feen, we love but this prefuppofeth the former,

The five foolish Virgins (they say) were part of the Kingdome of God, and had faith, but wanted works. They were indeed part of the Kingdome in profession, but not in election. They had a form or shew of saith, but true justifying faith they never knew. And as their saith was, such were their works. For it appeareth that they had oyle in their samps, and that their samps were lighted, although by long tarrying of the Bridegroom, they were afterwards quenched. Our Adversaries teach that these Virgins had aspired to more than ordinarie perfection in the Church 1 and had they gotten this without

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good works? It is a strange perfection than can be attained without all good deeds spirituall or corporall. But they continued not (they will fay)in their former charity, when yet they prefumed frongly on the affurance of their falvation, as is apparent by their confident demanding to be let in: for they faid, Lord, Lord, open unto us. Indeed they never had either true Faith or love, and therefore could not continue therein. For if ever they had been partakers of either in truth, they would have persevered in both unto the end: & where the one is utterly wanting, the other never was. Their earnest demanding to be let in . shews rather their defire than their hope : and we how many hope presumptuously without true Faith in Christ? Faith is grounded upon the word of God, and the thing which it beleeveth, is that which the Lord hath faid. Whatfoever we conceive of God besides his Word, it is imagination, opinion, presumption, but Faith it is not. But the word of God denounceth destruction to the workers of iniquitie, to the fruitlesseand barren fig-tree : how can it then be faid, that they that work iniquitie, that bring forth no good fruit, have faith to believe afforedly that they shall be faved? The Apostle makes mention of some, who professed that they knew God, but were indeed unbelievers, as the Vulgar readsit. And we know it is often threatned in the Prophets, that the wicked hall ory, and not be heard : call in feare, but not in Faith, for they that in Faith call upon the name of the Lord fall be laved.

But the Apostle James (as they object) supposeth plainly, that a man may have Faith without good works, that is, without charity, saying : What shall it proses, if a man say he bath Faith, and bath no works of Can Faith save him? Wherein they take for granted what can never be proved, that the Apostle takes works for tharity. Doe they thinke that they against whom the Apostle writes, would grant that they were never so absurd. But the question was, whether a man that prosessed Jelus Christao be the Savi-

Rom, 10.8,19

Tieus I.16.

Prov. 1.28.

James 2.14. Bellar.ubi fupra.

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Jam. 2.14.

Jam. 2, 18,

Tam. 2. 19.

Jam. 2,20.

Tam: 2 22.

our of the world, was not by this faved, how lewely foever he demeaned himfelf ? And it is apparent by the Text, that the Apostle speakes of an historicall, dead Faith, a Faith in profession : as much differing from that whereto S. Paul ascribeth righteousness, as a live man doth from a dead, or a body endued with life and motion, from a painted or carved image. Therefore he compares it to the good words of him that wisheth well to the poore man, but doth nothing at all for him. As therefore it is no true charity which professeth good will to help. and helpeth not : fo it is no true Faith, which is fevered from good works. To this tendeth his question, What availethit, though a man fay that he hath Faith? and his other demand, Shew me thy Faith? The uttermost he extendeth it to by inftance, is a meere historicall Faith-Thou believest that there is one God. His purpole is to thew, that Faith, if it be truly proteffed, bath taken root within, from whence foring by obedience the fruits of all good works; and if it give not forth it telft y good works, it is a dead, no true and living Faith. The men against whom he disputes did make profession of justifying Faith. but the Apostle brings the true, lively, & working Faith of Abraham, as opposite to that idle, dead, and breath-leffe Faith professed by them; and faving, mas not Abraham our Father instifted by works, when he offered his Sonne Hanc upon the Alian ? he meaneth no more, than if he had thus fooken : If Abraham had fait (as they did, whose empty faith hedifapproves) I have faith, but had not prov'd his favings true by his deeds, or readine fle to offer up his only Sonne when God commanded him (for actually be did not offer him he had not been justified before God. Why ? because he had not beleeved in such fort as Paul meant, when he faith : By Faith Abraham offered and Iface when he was tried; which was the Act of his Faith as the Text expressy noteth. Yea, further to thew the vanitie of them that boafted

of justifying Faith, because they professed Faith in God he

addeth :

Heb.11.19

Jam. 2. 19

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addeth : The Divels beleeve also and tremble : thewing. that the Divels go fo farre as to believe the truth of God vez further, for they tremble; and therefore the faith profeffed in word by those boafters, cannot be the same with that which the Scripture nameth for a justifying Faith. They cannot shuffle this over by telling us, that Christian Faith, when it is naked and void of good works, may well be likened unto the Divels Faith in two points. First, in both of them there is a perfect knowledge of all things revealed. Secondly, this knowledge thall not flead them any whit. But in many things they differ ; but this one is principall, That Christians, out of a godly and devout affection, do willingly submit their understanding to the rules of Faith. But the Devill, against his will, befeeves all that God hath revealed. This is but a poore evafion : for if they will hear their brethren of Rhemes, they tell them plainly, that Saint James doubted not to call a dead Faith without works, the Faith not of Christians, but of Devils. The Apostle then doth not liken Christian justifring Faith to the Faith of Divels in some points only but proves the death Faith professed by some , not to be true and faving Faith indeed, because the Divells believe in that manner. The first point wherein the Faith of Christians and of Dives is faid to agree, comprehendeth the fulgeffe and perfection of that which they call Catholike, or Christian Fairth, which consisteth in beleeving all to be true that God hath revealed. No more is there in Abrahams Faith, if we consider the act of Faith, and no lesse in the Divell, and the same in every Catholick Christian, according to their Doctrine. That which is added to fnew the difference betwist the faith of Christians and the faith of Divels, is little to the purpose. For it is not taken from the nature of Faith it felf but from those things which to Faith are meerly accidentall. The godly and devoue affection, and willing fubmission to the rules of Faith, which is in Christians, being an act of charity, and not of Faith, differenceth not true Faith in it felf from the Faith of Hy-

Bellar de Just.
lib.1.cap. 15.
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Whether
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pocrites, but diftinguisheth Faith and charity from Faith And thus our advertaries make the Divella Catholike against his will. Or if they will say, that true Christian Faith doth alwaies actually and necessarily imply this godly affection, and willing submission of understanding to the rules of Faith, then because this cannot be without charity, let them fay, as the truth is, that true Christian Faith cannot be separated from love and good works. It is impertinent to dispute; whether the Faith of Devils be naturall.coact, and dishonest; or the Faith of wicked men supernaturall, voluntary, and honest, as if these things diftinguished the faith of ungodly men from the faith of Devils. For if the Majesty of Gods infallible truth command the affent of Devils to that which they love not doth not the same cause also prevaile with ungodly men, who beare no affection to God or goodneffer And as for the honefty or dishonesty of the act, there can no circumstance be named, why it should be honest in wicked men, & dishonest in the Divels: for it is fearfully abused in both, And if it be granted, that faith without works or grace, is in men the gift of God, but the faith of Divels not fo: this argues a difference only in the cause, not in the effence, nature, or quality. And though it be his gift yet being without grace and charity, and without thele of necessity as unfruitfull as the faith of Devils (both which our adversaries grant)it is no more available to make a Christian, then the Faith of Divels is.

It is further objected, if Faith cannot be without charity, then Faith alone doth not justifie. This followeth not, for it is one thing to say, Faith alone doth not justifie, another that Faith which justifieth is not alone. This latter we yeeld unto, the first we deny. Faith alone doth justifie, that is, privatively considered without hope or charity, as causes concurring therewith in justification; but this Faith cannot really be separated from, or negatively considered without hope and charitie. For though it be true, that the totall cause of any thing being in act, the effect must needs follows:

Bellar. de Juftif.lib.1.cap. 15.Sect. At fi. & Sect. poftremò.

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vet from the totall cause we cannot separate those things. together with which it hath in nature its existence and being and without which it cannot be in act for the producing of the effect, though they conferre nothing thereto: because that is to deny the being of it, and to destroy the cause. The eye alone seeth, the ear alone heareth; but it must be a living eye, and hearing ear, not separated from the head, or broken off from the rest of the body. Faith alone justifies without other graces, not in regard of their presence, but in regard of their co-working with Faith to this effect of our Justification. It is one thing to fay the eye is in the head without other fenses, and another thing to fay, the eye doth fee alone, no other fenfe feeing with it. Livelyhood is the qualification of that faith that justifieth: and works at least a preparation and promptitude of heart to good works, is an effect of Faith, as immediate as Justification. So then Faith cannot be without love, and yet we apprehend not the promises of eternall life by works, but by Faith alone; although truly they cannot be apprehended by parties destitute of works, at least of fincere resolution to walk in obedience. Nor doth Faith alone apprehend the truth, or derive the benefit of divine promifes to our felves, but by it alone though accompanied with all other fanctifying graces, and attended with the whole traine of good works) we expect and pray the promises may be fulfilled,not for our fakes, or for any righteoutneffe we have in us, or can hope for in this life, but only for the merit of Christ, by his fole mediation and intercession. In brief the faith which justifieth is operative, attended with good works of all forts, accompanied with all graces of the Spirit : but we live by it . as it unites us to the Lord of life ; yea, by it alone, not by it and other parts of grace, in as much as by it we truft in Gods mercies offered in Christ, wholly relying on them, not partly on them, and partly on our works or righteousnesse. or age to the tertile to the to today, and the

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Bellar. de Juftif.lib. 1. cap. 15. Sect. At fi. & Sect. poftremò.

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CHAP. V.

Of the generall object or matter of Faith justifying.

Sect. 1.
What Doctrines are
called maters
of Faith.

6. 1. A Atters of Faith Brickly and properly those are called, which pertain to the nature and effence of Faith first and by themselves; as are the points of Faith contained in the Gospel, the ignorance whereof is damnable, and the deniall hereticall. But in a more large acceptation, all truth, revealed by God in his boly Word, isa matter of Faith, and to be beleeved as God bath revealed it. Hence is that rule of Divines, There are many integrall parts in the Word of God, which are faid to be of the word of Paith, but not properly a matter of Faith. For there are many historicall, domesticall, and particular matters fet down for example, not properly for Faith: which we believe, not because they pertain to saving Faith, but for that they appertaine to the Word written by the Spirit of God. And not much unlike hereunto is that diftinction, that some things are necessary to be beleeved to falvation by themselves, and the authority of the Scriptures, as the Substantial points of Faith and manners, others for the authority of the Scripture only, as those which are not so necessary ; and some neither by themselves, nor the anthority of the Scripture, as are things in themselves indifferent, so long as by circumfrance they be not repugnant to Faith, truth love, and edification.

Seft.2, Justifying Faith is two wayes confideted. 6. z. Justifying Faith is considered, either according to its most eminent effects, which is to justific; or according to its full & adequate a.C. For that Faith which justificeth, doth embrace the Commandments, believe the threatnings, look to all the promises of God made in Jesus Christ concerning this life or the life to come, and receive the good things promised: it sustaineth in adversi-

ties, worketh by love as an instrument conformed with it, guideth all our actions, and giveth firme affent moto every article of Faith, and every part of divine truth : but as it justifieth, it is conversant about Christ obeying to death, that we may find righteousnesse and forgiveness of finnes to life in him; or it cleaveth unto Gods mercies manifested in that eternall facrifice, alwaies breathing out life to men, renouncing all trust and confidence, even in such graces as we have received from God. The truth, mercy, fidelity, and power of God, with all benefits past and to come, which it pleaseth God to beflow upon his people in Jesus Christ, are the matter about which Faith is exercised ; but as it justifyeth, Christ is the full and adequate object of belief; as our reasonable foule doth fee in the eve hear in the ear, digeft in the ftomack, but deth not reason as it doth these things, but only as it conceivethand discourseth within us. that according to the twofold confideration of justifying Faith, the object of it is twofold. Generall and Speciall. 1. The Generall object is the whole truth of God revealed unto us in his Word, containing all Histories, Doctrines, Commands, threatnings, Promifes of what kind foever. True Faith respects all this, and only this. Only this, because divine revelations only be of certaine and infallible truth, which cannot deceive, and whereunto men can fafely give unlimited and absolute credit: All this, because every part of divine inspired truth is worthy of all belief and reverence: and fo there is nothing contained in Scriptures, threatning, promife , precept , admonition, exhortation, prophetie, or history, which falls not in some degree or other within the compasse of saving Faith.

God, who cannot bye, hath propounded to men for truth, and to be believed, whatfoever is delivered in Scriptures, and so it is a matter of faith; but so far forth only, as it is intended to be held for true by the Holy Choft, the Author of the Scripture. There is no doubt

The object of justifying faith, two fold.

1. Generall,

True Faith respecteth the whole word of God.

Providence.

to be made, but whatfoever is registred in the Historicall Books of holy Scripture by way of report, is to be taken for true in respect of flory, that we may not doubt whether those things were done or faid, which are there reported to be done or faid : But in these Books, we have some worthy speeches of godly men, and some lewd & blasphemous words of profane and wretched men. The former are to be acknowledged for the truth of God every way : the latter must be acknowledged to be truly reported. As for example: it is true that Iacob uttered those Prophesies of the twelve Patriarks his fons, and it is also true, that those prophelies of his were the very truth of God. It is as true, that Rabshakeh delivered those blasphemous threatnings against the Lord and his people, but it is not true that those words came from God, as I acobs did; fo I acobs were to be taken as every way true, truly related, and the truth of God; Rabshakehs only as truly reported from his mouth, but in themselves blasphemous.

Sect. 3.
1. The hiftoricall part, as

Genel.49.1,2

2 Reg. 18.30

the doctrine of the Creation

Heb.11.3.

all divine histories, as containing a certaine and sure relation of those things whereof they intreat; and whatsoever came from God as every way true, and to be received: nor doth it barely affent to the thing spoken as true, but moveth and stirreth affections according as the nature of the thing believed should and ought to work. Through Faith we understand that the worlds were framed by the word of God, not barely giving credit to Mofes relatio touching the creation of the world, but looking unto the wifdome goodnesse, and power of God, whereby the heart is moved to feare, reverence, and submission. That Faith which is deeply fastened in the heart, and beholdeth the true God, the Creatour and Governour of all things, as his power, bountie, and understanding, shineth in his works; that Faith inciteth to humility, reverence, love and worfaip of God. Through Faith we understand that God hath protected, and preferred, and bleffed his people from time to time, affliced them when they went aftray, delivered

4. 3. Thus Faith yeeldeth firme and absolute affent to

Providence.

them out of the hands of their perfecutors when they humbled themselves and sought unto him, inclined the hearts of their enemies to shew them favour confounded those that role up against them, and mercifully performed all his promifes in the fittest season : and where this firm belief is planted, it begetteth a constant and well-advised resolution to draw neer to God, and cleave to him in all conditions, prosperitie and adversitie, sickness and health, freedome and trouble, when religion is favoured, and when it is persecuted: because falvation is of the Lord, he will guide his people by counfel, and afterward receive them to glorie, but they that are far from God shall perish, they that go a whoring from him shall be destroyed. What the Scripture teacheth of the miferie of all men by fin, the vanitie of mind, and corruption of nature, that faith receiveth; and thence followeth felf-denial and renunciation of all truft in wordly means. The high and profound mysteries of godlines, which the natural man perceiveth not, accounteth foolifhness, faith embraceth with admiration, joy delight, and affection answerable to the nature of the doctrine into which we are delivered. Belief of Gods power, wisdome, grace, love, and mercie manifelted in Iefus Christ, doth frame the image of God or Christ in our minds, and proposeth it as a visible pattern for our imitation in all our works, thoughts, & refolutions, and ftirreth up to works of pietie, justice, mercie, long. fuffering, and the like.

of, 4. Befides the promise of forgiveness of fins, in and through the blood of Chaist, there be many other precious and rich promises, spiritual and temporal, concerning this and the life to come: all which, as proceeding from the same fountain of stath, saith doth rest upon and embrace, and that so much the faster, as the promises be more excellent. There is a mutual relation betwist God promising any good blessing in Christ, and the faithful soul putting forth it self-common confered. For faith hath not only eyes the which it doth

Pfal.73.24,27

Mans mifery by fin.

Mysteries of godliness.

Folk r. d.

1 . 1 . 10 T g

Sect. 4. 2. The promifes concernfeethe good promifed, but hands wherewith it doth lay hold upon the good things bestowed and the more excellent the good, which is reached unto us in the word of promise, is, the closer doth faith stick unto it, the stronger doth it hold it. Men are credulous in things that may concern them in their name, goods, or life: and the more weightie the matter, the more earnest they be in seeking resolution, and the stronger hope or sear of it begetteth in them. All the promises of God be Yea and Amen, sure in themselves, certain to the believer, and therefore he cannot but receive them with closer and stronger repose and adherence, the more he doth apprehend their goodness and worth.

San&ification.

Ierem, 32.40. Eze.36.26,27

Phil. 1, 6. 1 Cor. 1. 8. 2 Tim, 1, 12.

Amongst the greater and more principal promises, those are to be reckoned, which God hath made concerning our Sanctification by his holy Spirit, that he will enable them that believe to bring forth fruits of amendment, and perfect the good work begun in them from day to day. This is the covenant which God hath made with his people; I will put my fear into their hearts, that they shall not depart from my wayes. This promise is verie necessarie to be believed : for if people be not well grounded in believing that God will build them up more strongly from day to day, and perfect the good work in them which he hath begun, even to full fanctification in the fear of God, they shall very much stagger and go back, coldly fet upon the practice of godliness, be off and on, now forward, now backward, not knowing how to begin, or to proceed in the way of holiness. Belief that God will enable them to every dutie he doth require, and strengthen them against enemies that do oppose, is a maine post in the Christian building, an exceeding furtherance unto godlines, without which they shall be oft shaken and dismayed. These promises be of great price : for if a Christian were allowed to ask of God whatsoever he would, next unce the pardon of his fins, and salvation of his soul, what would he defire, but to be affured

from God that he will establish him in grace, and teach him the good way which he ought to go, that he will fauctifie him in foul, spirit, and body, and keep him blameless unto the comming of our Lord Iesus unto judgement? And when he difcerneth any fuch promife to be made, it is not hard to conceive, with what dear affection and strong adherence he doth receive it, how close he layeth it up in his foul, and fweetly feedeth upon it. This promife is fweet, and belief thereof ftirring and operative: for it hearteneth to the practice of mortification and new obedience with great courage, chearfulness, and stayedness; it quickneth and encourageth to pray, as necessities shall give cause; it preserveth from fainting & dismayedness, when strength is not verie great; and if at any time, through weakness and infirmitie, fecuritie carch hold upon us, faith in the promise, that God will be our strength & help, is that which raiseth us again, and potteth courage into us to fight against the adversaries of our foul.

Many gracious and free promifes, concerning the bleffings of this life, are dispersed in the Word of life, which faith receiveth as true and certain, because they come from the God of truth, who is faithful, fincere and constant in all his promises. Godlines bath the promises both of this life and that which is to come. He that spared not his own Son, but delivered him up for us all: how shall he not with him also freely give us all things? As health, maintenance, credit, prosperous success in our callings and lawful dealings, deliverance out of troubles, and fuch like. This is the affurance that God bath given, even his faithful promise often repeated, many wayes ratified and confirmed, that he will make competent provision for his children: which is to faith better than many bills of fecuritie from men, yea, than large possessions in hand for the present. The worth and goodness of earthly bleflings. promited is apparent, specially when shey be given in love and mercie, as gifts of the covenent, tokens of free

T

Things temporal.

Gen. 15. 5. Iof. 1. 5. Heb. 13. 5. 1 Tim. 4. 8. Rom. 8. 32. grace, and by a supernatural providence elevated to spiritual use, in which sense they are promised and vouchsafed unto them that fear God and walk in his wayes. And therefore when the believer is rightly informed, that God bath made any fuch promites, he putteth forth the hand of faith to lay fast hold upon them, and boxeth them up fafe as his best and onely evidence for the things of this life, and the fanctification of them. For want of this faith, many vertuous and godly men are greatly staggered and perplexed, plunged into deep uncomfortable dumps and tedious troubles about the things of this life : But when once thefe promifes be well rivetted into, and have taken root in the heart by a lively faith, belief hereof bringeth forth contentment, comforteth in the multitude of perplexities, encourageth to diligence in our places, quickneth in adversities, and ftrengthens to the works of righteousness, as knowing that to be the surest way for the gaining of durable riches, and trufting more to the faithful promifes of God, though above likelyhood, than to their own carnal devices, though in shew and appearance probable.

Sect. 5. 3. The threatnings.

6. 5. As faith receiveth what God promifeth, because God is faithful, & the promises of great worth and goodness: fo it believeth the threatnings denounced in the Word, not barely apprehending them as true and certain, but also declining them as evil. For the whole Scripture breathed from God, and every part thereof is Gods word, of infallible truth, deferving absolute credit. God is as well just as merciful; faithful and true as well in his threats, as in his promifes, and equally to be believed in both, so far as by his word he hath affured us of both. He that believeth the one as he ought, believeth both: and he that believethinot both, gives found credit to meithere Belief of the threatnings is necessarie : For whitfoever things are written (whether precepts, promites, threatnings, examples) are written for our learning : and as the promifes of this life and the life to come are sharp fourres

Rom, 15. 4.

fours to quicken us unto godlines: so the threatnings are strong bridles to keep from nanghtiness. Firm affent to the certain accomplishment of divine threatnings, doth beget humiliation for fin past, and vigilancie to shun fin and escape danger : it strengthens against base, carpal fears, and the threats of men that oppose the truth, and reviveth care to ferve and please God at all times, and in all things. Wherefore do the terrours of men fo much affright, but because fleight belief is given to the threatnings of the Lord? The grace and mercie of God believed breeds love of God, and confequently true fear, which is opposed to senseless stupiditie, and carnal prefumption, though it casteth out fear which proceedeth from unbelief.

But what need believers fear the threatnings, feeing there is no condemnation, or cause of fear of them that believe ? The Apostle saith indeed, there is no condemnation to fuch : but we cannot therefore conclude, that there is no cause of fear to them, unless no other evils, but final damnation need to be feared. But whileft the foul is fub ject to bring upon it Gods temporarie wrath, ficknesses spiritual, hellish anguish to the sense of it, there is still cause enough to fear. Seeing that concerning temporal threats and punishments, God dealeth as sharply, or rather more sharply with his children than any other, why should they not dread his fatherly correction? Would a child that had but one spark of wit, or common reason, provoke his father to fcourge and whip him every day, because he knows he will not dis-inherit him in the end; and not rather fay, It's good fleeping in a whol skin? And shall believers, who are spiritually wife, willingly provoke God, because he will not condemn them eternally? The afforance which a godly man bath of his falvation, is ever joyned with a faithful and contcionable care to walk uprightly before the Lord, and to decline by-paths and strayings; for which end he makes use of every part of the Word there is no condemnation to them which are in Rom. 8. 1.

Rom. 8. 1.

Amos 3. 2. 2 Sam, 12.14.

Christ fesus, who walk not after the flesh, but after the Spirit. Moreover, there may be fear of that which a manis infallibly affured to escape, not a distrustful fear of falling into it, but a watchful fear of shunning and shrinking

all means leading thereunto.

Sect. 6. 4. Commandements. Tit. 2. 11, 12.

5. 6. The word of grace, which calleth upon us to believe the free mercy of God in Christ to the pardon of our offences, teacheth us to deny ungodlines & worldly lufts, & to live godlily justly. & loberly in this present evil world: & this word of grace is the matter of faith, which is wholly received, if any part take good rooting. For the precepts of fanctitie and holiness bind the conscience to obey God, as well as the promifes bind to trust in God. What God hath linked together, faith will not separate : but God hath coupled mercy and obedience grace and holiness. He cannot believe, or make faithful plea to the promises of remission. and falvation, who doth not make conscience of all sounds doctrine that he heareth, and give free, unlimited affent to every part of Gods Word, submitting himself to be led by it, and that because it is his Word. Faith setteth the image. of God upon the heart; which is manifelted in the leveral branches of holiness and righteousness, which he commandeth in his Word: and it refigneth a man unto God, to live, not unto the world, not unto the lufts of the flesh. but unto the praise of his name; which is not possible tobe done, if he cleave not unto the Commandements as just, equal, honest, and good, in all things and at all times to be obeyed:

Faith cannot take and leave, yield and with-hold affent at pleasure, part and mangle, divide with times, seasons, and private respects; or resign it self to God, with limitation to have leave in this or that to live at pleasure : but it is down-right for God, and willingly receiveth whatfoever he faith; what God approveth, that is pleafing to faith, though cross to age, education, custome, credit, honour, natural defire, and inclination : what God condemneth, that faith difalloweth, though never fo much countenan-

ced by authoritie, graced by example, attended upon with honour dignitie, preferment, and futing to our disposition. Faith fubdueth the ftrongest passions as well, and (if due and right comparison be made) as much as the weakest . and acknowledging the goodness, mercy, and absolute soveraigntie of the Lord, yieldeth it felf to be led by him. above all things that can oppose themselves, and will not give place to ought that doth fet against him. If God bid Abraham leave all, his friends, his fathers house, the land of his nativitie, to go into a strange countrey, he is straight upon his journey, without further questioning he will be gone, no entreatie will stay him in Mesopotamia. If God command him to offer his only Son in facrifice, he is early up to do it.

The faithful foul gives firm and free affent unto all things revealed by God, eagerly fixeth the affiance of heart upon the promises, and cleaveth close unto the Commandements, not only fuch as fute with his disposition, education, age, but even those that directly cross and oppose carnal reason, carnal affections, wordly pleasures, and what provocations foever there be in the world unto fin : and not then alone when it may be done without contradiction or refistance, but then especially when temptations rife, humane reason fails, finful lusts hale this way and that, Satan rageth, the world frowns or flatters. our preferment, credit, honour, life, all lies at stake. In this cafe, faith looks directly unto God, and judgeth it best to flick unto him from whom comes falvation. For no good can be equal to that which God promifeth, no evil fo great as what he threatens, no course so safe as what he prescribes, no evidence so sure as the truth of God, no command to just as what God requires ; the greatest gain is to lose all for Christs sake, if we be called thereunto: we should stand so affected to the glorie of God, as to thrink in no trial, though never fo difficult, nor think it much to refift unto blood, friving against fin : This is the Heb. 12. 4. constant, certain judgement of faith, which bringeth forth F 2

Gen. 12, 14

Gen. 22, 2, 3:

a fettled

In particular, practices the faithful may fail.

1 Sam. 27. 1.
Pfal. 116. 11.
Mat. 26. 70,
72, 74.

a fettled resolution to follow the Lord at all times, and in all things, notwithstanding all opposition.

In particular practices the faithful foul may be ignorant of fome things, and weak in the application of others. David in a pattion may think Samuel hath deceived him and Peter furprised with bodily fear may deny his Master: bau the constant temper of the believer is much better :& if by fome unexpected occasion he be unsettled, he is never quiet, until his former refolution to confirmed and put in practice. For having weighed and pondered all things in an even ballance, he is afforedly perfwaded, that no outward evil can come in comparison with Gods anger, no earthly good is to be marched with Gods favour, that transitorie delights are dear bought, if a man endanger his foul to compass them; that the sufferings of this life are not worthy to be compared with the glorie that shall be revealed : and therefore it is infinitely better to cleave unto God. though in reproaches, bands, imprisonment, or death, thanto enjoy the pleasures of sin for season.

Sect. 7. The obedience of faith is uniform, entire, and

conftant.

Heb. 11. 25:

6. 7. And feeing faith kindly rooted doth foread it felf to every branch of divine truth cleaving inseparably to the whole, and with closest repose of heart, to that which is most excellent and of greatest importance, the obedience which faith produceth, and the works which it animateth, must be entire, uniform, and constant. Entire, not in degree, but in the branches of obedience. Maimed obedience to some duties of the Law, topping of other branches. which accord not with our state, humour and disposition. or grofly neglecting them, though no less commanded, is an argument of an unfound and imperfect root whence it fpringeth. The practice of some one or few Christian duties, joyned with the extreme neglect of others no loss. excellent and necessarie, is no token of faith, but a strong prefumption that what good is done, proceedeth from indulgence to corruption. For if we give our felves to the profecution of fome good works, because we receive and embrace the Word which commandeth them then shall

we give our selves to the performance of every good work, which the same Word doth call for at our hands. If we do this or that good work commanded, because it is sutable to our disposition, passing over others that be cross thereunto, we obey not the Lord, but please our selves.

The Word of God doth work effectually as it is embraced, and the confideration of what Christ hath done for us, will bring forth in us the fame mind that was in him, a mind to do his Fathers will in every point alike fincerely; but with greater intentions, fervour and chearfulness, as the weightiness of the dutie, or opportunitie and season shall require. For true faith affenteth to every divine truth, as certain and infallible, cleaveth to every promife and commandement alike fincerely and unfailedly, flicketh fasteft to them that be of greatest worth and necessitie, or upon special occasion may most tend to the glorie of God. the comfort of the foul, and good of our brethren; and fo teacheth the affections to rife and fall, fwell and affwage, whether in admiration or detestation, in embracing or loathing, and to put themselves forth in practice, according to the different excellencie or indignitie, goodness or vileness of objects presented to them. It teacheth us absolutely and entirely to submit our wills unto Gods will; to affect what foever he approves, to hate what foever he difallows: to love that best, which his word affareth us to be most excellent and dear to him, and to detelt that most, which is most odious and abominable in his fight, though otherwise pleasant to our natural disposition, or not so distasteful as many other matters would be, did we take care for the flesh to fulfil the lufts thereof.

Indeed the faithful foul may find it felf more prone to one fin than another, and more dull to some good duties than other, by reason of natural inclination, state of life, custome, or some other occasion; but, if right comparison be made, faith enciteth to hate all fin, and to affect all duties of holiness, one as well as another. A man fick of divers diseases, but one predominant, may be cured of it as much as of any of the rest, and yet be more troubled with the remainders of it, because it had deepest root and greatest head: and so every member of corruption may be truly mortified, & yet the stronger passions before, though in proportionable degree tamed & brought into subjection as much as the rest, may be the most troublesome: which the faithful do acknowledge, bewail, and endeavour to redress, keeping them under with greatest care, and striving against them with all earnestness.

This fight against corruption is constantly maintained by faith, and constantly it cleavesh to the word of grace, as much better than all carnal or worldly allurements, whereby we might be drawn aside into sin, and so it bringeth forth constant obedience to the will of God. The good ground are they, which with an bonest and good heart having beard the Word, keep it, and bring forth fruit with

Datience.

Luke 8, 15,

CHAP. VI.

Of the special objett of justifying faith.

Sect. 1. The special object of juflifying faith.

2 Cor. 5. 19. Rom. 15, 25, 26. Rom. to. 8, for I. Aith seeketh not life and salvation in the threatnings, probibitions, or commandements; though it work by love, and earnessly contend against corruption: but acknowledging its imperfection in working. & renouncing all considence in works, or in our selves, it resteth upon the promises of mercy in Jesus Christ, or word of reconciliation, which is called the Mond of faith. The more firm and lively our faith is, the more sincerely it worketh: the more sincerely it worketh, the better we discern and unfainedly acknowledge our imperfections, and disclaim all affiance in our own righteousness; and the more faithfully we renounce all considence in our works, the

more

more earnestly we seek for falvation only by Christ. Faith resteth upon Christ as Mediatour, or as God and man obeying to the cursed death of the cross, that from the grace of God we might obtain pardon of sin, and be accepted as righteous unto life. For this we are always to have in mind, that Christ is the object of faith, not abstractly and nakedly considered, but Christ with his benefits, Christ lifted up as the brazen Serpent, Christ set forth as a propitiatorie facristice for our sins, Christ as our Redeemer from sin and death, Christ as he is set forth to the believer; and thus to receive Christ and believe on him, is to believe and re-

ceive in him ransom from sin and death.

Christ and his Apostles restifie that this is specially to be preached, viz. remission of fins in and through lefus Christ. a This the faith of all the Saints, I though it have respected every part of the Word | bath in special manner respected, craved, embraced. But that which is specially to be preached and believed; that which the faith of all the Saints hath alwayes in special manner respected, defired, craved, and obtained, that is the special object of justifying If at any time we read, that the belief of a temporarie promife was accounted for righteoulness; it is, because it doth in believing the thing temporal, apprehend b him in whom all the promifes are Yea and Amen who is at least the removed object of justifying faith in every thing it apprehendeth. Thus Abraham believing the promife of feed, did apprehend that bleffed feed which had from the beginning been promifed, and law his day. Neither did he look at the power of God, but to sustain his belief of a feed before promifed against the temptations wherewith he was exercifed. Express mention of the special mercy of God we find not in the fermons of the Apostles : but it doth evidently follow of those things which are preached by them. For remission d of sins doth presuppose the mercy of God; and the special subject of their preaching e is remission of sins by and for the death and resurrection of Jesus Christ.

Mark r: 15. Acts 20. 24. Luke 24.47. I Pet. 1. 21. 2 Cor. 5.19,20 4 Pfel. 31. 5. and 51. 1, 2, and 103.3. Dan. 9. 17. Hof. 14. 3.and 2. 19, 20, Luke 1. 71. and 18, 19. Acts 15. 11. Gen. 15. 6. 6 Gal. 3.8.16.

John 8. 56.

d Pfal. 103.3, 13.8: 130.3,4 Mic, 7. 19. Fit 3.5. e Acts 2. 38. and 4.12.and 10, 43. and 13.39, and 8. Popish objections answered.

Mat. 16. 16. John 6. 68. Bellar. de Juftif, lib. I. cap. 8.

Mark 1. 24. Luke 4. 34.

Gal. 3. 16.

Gal. 3, 8,

Rom. 4, 21.

That which first pricketh and spurreth the soul to Christ, that giveth us to understand what the foul principally reacheth at, and receiveth in Christ. But fin and death urge the foul for mercy and life to be obtained, prick and four the foul to go forth of it felf, and receive Christ, and rest upon him as he is offered in the Gospel therefore it principally layeth hold on the free promife of mercy covering fin and delivering from death.

The confession of Peter and the rest of the Apostles (for he made answer for them all, as the question was propounded to them all) was no more in words, but of Christs office, thou art Christ; and his nature, the Son of the living God. But shall we think the faith of the Apostles to be nothing but a bare affent of mind to that which they professed of Christ? Then shall we make the Divel himfelf to be as good and true a believer as the Apostles; for he protested as much, O lefus of Nazareth, I know mho then art, &c. No doubt the Apostles rested upon Christ for falvation and believed in him to be that to their fouls, and for their use and comfort, which they believed him to be. The subject matter of their faith in that point was, that Jesus was the Christ: the manner of believing was with the heart, relying upon him for falvation.

The faith of Abraham was not a bare affent given to the promise of God, but a confidence in the special mercy of God: for he rested upon the promise, not only in regard of his posteritie, but also in regard of Christ, according to that which is faid, in thy feed shall all nations of the earth be bleffed : which feed the Apostle teacheth to be Christ, and the bleffing he interpreteth to be redemption from the curle of the Law, and justification by faith. Abraham then believing the remission of sins in and through Jeins Christ, of necessitie it will follow, that his faith was directed unto and exercised about the special mercy of God in Jesus Christ. How then doth the Apostle set out Abrahams full belief in this, that he was affered, that he, who had promised, was able also to do it? Not because

Abrahams

Abrahams faith did justifie him, as he did believe the power of God; but because his justifying faith, which was fixed upon the gracious promile, did fustain it felf by the confideration of Gods power, in time of trial between the promise and the execution. Abraham had a promise of feed; but the execution is deferred, whereupon his faith is affailed thus: Abraham, thy body is dead, thy wife hopeless that way : which things foiled Sarah for a time. Now when Abrahams faith on the promises is thus set upon; against these arguments of unbelief, faith opposeth the all-fufficient power of God and fustaineth it felf with this confideration, God is able. As another time, when he was tempted to offer up his fon in facrifice, he verily believed he should receive him again, because God was able to raise him up again. Belief of Gods power is not the act of juflifying faitheas it justifies; but the consideration of Gods power is a prop and flay to faith against manifold temptations. And so we shall find the Almightie power of God often alledged to confirm the weak and wavering heart. As for Sarahi laughing, thinking it impossible to have a child, the Lord faid to Abraham, is any thing hard or impossible to God? And again to Moses objecting whether all the fish in the sea should be gathered for food for Ifrael in the wilderness; the Lord answered, is the Lords hand waxed (hort? Thou hals fee whether my word shall come to pass, or not. And to the Virgin Marie, defiring to be further confirmed touching the promise of God, the Angel makes anfwer, with God nothing is impossible.

As for the faith of the Centurion, so much commended by our Saviour Christ, it might be a step or mean, by which he was raised of God to a true faith for justification by the Messias; or it may be, it was some effect of a justifying faith: but in it self, as he did only believe the power of Christ to heal his servant, it did not justifie. Our Adversaries themselves will not say, that naked affent to this truth, that Christ by his bare word was of power to cure his servant absent, is sufficient to justification, which Bellarm. ubi fupra. Rhem, Annot. in Rom. 4.24. Sect. 10.

Rom. 4. 20.

Heb. 11. 19.

Gen. 18. 14.

Numb.11.23.

11. 2.25.

Luke 1. 37.

Luke 7.9.

ver is the fubstance of his confession. If they answers that the profession of his faith is here mentioned according to the present occasione they must withall confess it followeth not, that because none other act of his faith is here expressed, therefore there was nothing further in his faith unto justification before God. Surely if he believed to falvation, he believed somewhat else that made him to believe what is here noted: he believed somewhat elfe, that made him to fay, Lord, I am not worthy that then foonldeft

enter under my roof.

John 3. 16.

Luke 7. 6.

John 11, 25.

Acts 12, 39.

Ads 16. 31. Acts 26: 18.

Rom. 3.25.26 Ephel. 1.15. Acts 15. 11. Iohn I. 12, Gal. 3, 26.

Ads 10, 43,

Christ is every where made the thing which faith embraceth to falvarion, and whom it doth look unto and respect, as it doth make us righteous in the fight of God, God To loved the world, that he gave his only begotten Son, that who foever believer bin him (hould not periff, but have everlasting life. I am the resurrection and the life, be that believeth in me, though he were dead yet shall he live. And by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses. Believe on the Lord lefus Christ, and thou shalt be faved and thy house. That they may receive forgiveness of fins, and inheritance among them which are fantlified by faith, that is in me. Being justified freely by his grace, through the redemption which is in Jefus Chrift: whom God hath let forth to be a propitiation through faith in his blood for the remission of fins that are past, through the forbearance of God. It is with us as with malefactors ; the Kings pardon only received doth acquit them, and restore them to libertie : and Gods mercy in Christ covering fin, received by a lively faith, doth fet us free from fear of damnation. It is true, that justifying faith doth give affent to every article of faith, and cleave to every Commandement: but it obtaineth remission of fins, as it receiveth Gods pardon in Christ. To bim give all the Prophets witness, that through his name, who foever believeth in him, shall receive remiffien of fins.

Righteousness is every where tied unto faith, even to faith

faith in Christ, whom only it doth and can look unto as it justifieth. I count all things but lofs for the excellent knowledge fake of Christ Jefus my Lord, for whom I have counted all shings lofs, and do judge them to be dung that I might win Chrift, and might be found in him, that is, not having mine own righteonines which is of the Law, but that which is through the faith of Chrift, the righteonfuel's which is of God through faith. For look as nothing in a poor man can make him rich, further than it doth get riches into his possession: so nothing in us sinners can make us righteous to life, further than it doth lay hold on fuch a righteonfness which can take away sin, and make us righteous to the receiving of life eternal.

Faith is called the faith of Christ, because Christ is he whom faith doth apprehend and receive to righteousness and life; according to that of the Evangelift, he that be-

lieveth on the Son of God bath life everlafting.

That is the principal object of faith, for which embraced and received by faith eternal life is given from grace. But eternal life is given of grace, for Christ embraced or

rested upon by faith.

a Tobelieve Christ dead and risen, as the Apostles raught him, is true belief; but that is not barely to believe the historie of his death and refurrection, but the fruits and benefits thereof, and that with affiance. It is so to believe the death and refurrection of Christ, as thereby to look for forgiveness of fins : which is to put our trust in the special mercy of God through Jesus Christ. This is plain by the words of Murcha; for when Christ asked her, doeft then believe this, that whofoever believesh on me shall not die everlaftingly ? She answereth ; Tea Lord, I believe that thou art Christ : that is, I cannot doubt, but that those that cleave to thee thall have life everlafting teaching that these confessions imply an affiance and trust of all good through him. The Eunuch his profession was, Phelieve Ads 8, 38, that Jefus Chrift is the Son of God ! but the faith of this Eunneh was a particular confidence of heart, whereby he embraced

Rom. 3. 22. and 10. 4. Phil. 3. 8, 9.

Gal, 2. 16.

Iohn 3. 36. I John, 3. 12,

John 6,47. & 17.3.

4 Rom.10. 10, Rom. 10. 9: I Cor, 15. 3.

Joh. 11, 26, 27.

Joh. 1. 49,50. Mark 5. 7. Luke 8. 28.

Acts. 5. 31.

Rom, 8. 34.

Sect. 2. Mat. 9.27,28,

21.1.13

Mark 1. 40: Bellar, de Juftif. lib: 1. cap. 8:

Rom o. g.

embraced Christ his Saviour, and believed on him for his particular benefit and comfort. Nathaniel professed of Christ, that he was the King of Israel, that he was the Son of God, and so much in general the Devils believe and know: Was Nathaniels faith nothing but a bare perswassion that Christ was the Son of God? Yes, it was a perswassion joyned with affiance, for he rested upon him, and so believed the promise of mercy in him. God hath raised up Christ to be a Prince and Saviour, to give repentance to Israel, and forgiveness of sins: and to believe Christ a Prince and Saviour sailed from the dead and set at the right hand of the Father, doth imply trust and affiance in him for forgiveness of sins and life everlasting, through the grace of God.

6. 2. It is objected, that to believe the power of God is justifying faith: for our Saviour required no more of the blind man, than to believe that he was able to heal him. And the Leper feemeth to doubt of his will, but was well perfwaded of his power. But it is one thing to look unto Christ for bodily health, or to receive a temporal blesfing: another to believe in him to justification. For the faith which Christ requires to justification, is such a faith as doth acquit us from our fins, & doth procure us righteoufness:but many were healed by our Saviour, that (for ought can be proved) were not acquitted from their fins. And if these blind men had only believed that he was able to cure the malady of their eves notwith standing this their faith. their fouls had been uncured, their fins uncovered. Many that were cured of their bodily infirmities, were also healed of their spiritual diseases; not because they believed his power to help them, but because they relyed upon him as their only Saviour.

And the testimony it self sheweth, that the blind men believed Christ to be the Messas, in times past promised of the Father, and now exhibited so that they might believe to justification, but their belief of his omnipotencie did not justifie them. The writer to the Herman state of the

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Heb. 11.33,

brews sheweth in divers examples, that by justifying faith some subdued Kingdomes, other some stops the months of Lions, certain quenched the force of sire, others escaped the edge of the sword, &c. All which things (though temporal) were atchieved by justifying faith, which is the hand of the people of God to receive good by but faith justified not, as it was occupied about, or looked unto these things, but as it was carried to an higher object. The healing of corporal diseases was a seal unto us, that Christ is our deliverer from sin and death (as the Scriptures tellifie, and our adversaries consess) and therefore in believing the mercy of God towards them, in healing of their diseases, they might forthwith conceive, that of his free grace he would be pleased to forgive their sins, which are the true causes of all our maladies.

It is again objected, that in the Creed is contained the whole object of justifying faith : but in it there is no mention of the special mercy of God. In this objection there is a two-fold mistaking; for in the Creed is contained the object of faith which is believed; that is, the fumme of doctrine to be believed to falvation is there explained : but here we speak of the object of justifying faith, by which we believe. The doctrine of faith is one thing, the private act of the heart relying upon the promises of mercy another. Now when we enquire what is the object of justifying faith, the question is not what is the summe of faith, or of the articles to be believed, but what the faith of the heart in all these arricles which it believeth, dorh first and principally look unto, rest upon, and receive to falvation. For when all Christians profess, and historically believe all the articles of the Christian faith; yet many are not justified or faved because they believe not as they ought: whence it is evident, that bare affent to the articles of Religion, is not that faith which justifies or faves; but another of far different nature is required, if we would be partakers of these bleffings. Again, verbal mention of Gods special mercy there is not any in the Creed, but

Ifa. 53. 4. Mat, 8. 17.

Bellar de Juftif, lib. 1. cap, 9.

really

Jre. 31. 33. Efay 26, 9. & 33. 28. really it is included. For to believe in God, is to depend upon his mercy reaching to the pardon of our offences: to believe in Christ, is to relie upon him as the Author of redemption, reconciliation, and peace with God: which doth necessarily imply the special mercy of God. And in the Creed we believe the remission of sins, which article cannot be explained according to the doctrine of the Gospel, without belief in the special mercy of God, and considence thereon. The conclusion is, the word of God is the general object of justifying faith; the special promises of mercy and forgiveness in Christ Jesus, is the special object of faith, as it justifieth.

Sect. 3. Faith in Gods special mercy frameth his image in the heart.

6. 3. This belief in the rich mercy of God frameth the image of God in our hearts, and imprinteth the vertues of Christs death upon the foul, as by application the feal doth fet its stamp upon the wax. A man cannot walk in the Sun, but he must bear its hue: no more can he believe in the grace and mercy of God, to the pardon of his offences, but he must bear the image of Gods mercy upon his soul. And so faith in Christ doth incite to the uniform studious practice of pietie towards God, who of his gracious, free, undeserved love and mercie, is pleased to repute believers as his fons by adoption, and compass them with his fayours; and of mercy, kindness, long-suffering, forbearance, forgiveness towards men, looking to God for its pattern, whom it must and ought to follow. The believer cannot put on Christ as a Justifier, but he must put on the bowels of mercies, kindness, humbleness of minde meeknels, long-fuffering, forbearance, &c and the closer he rutteth on Christ unto righteofness, the more quick and operative bethefe graces of the Spirit, & more lively the operations themselves that iffue from them, as quickned and animated by that faith.

CHAP.

Laboure in discount of vive the state of the same and the

Justifying Faith is a particular and certain confidence, resting upon the mercie of God in Christ for pardon and forgiveness; not an assured perswasion that our sins be already pardoned and forgiven.

TUstifying Faith doth not only believe the promife of mercy in general; as that there is forgiveness for them that lay hold upon it : but it relieth upon the promife for our own particular, and depends wholly thereupon, looking after no other help. For truft or confidence importeth the application of some good to him that trusteth: and so he that casteth himself upon the promises of mercy, draws neer unto Christ, throws himself into his arms, and grasps about him with all his might. Look how the poor infant, affrighted with the apprehension of some danger, clings close to the parent for fuccour and defence; or a man in danger of drowning layes hold upon fome willow that grows upon the bank, and hangs thereon for fafetie: fo doth the foul, purfued by the terrours of the Law, and affrighted with the ugly fight of fin, flie with speed unto Jesus Christ, as he is held forth in the Gospel, hang upon him; and to die for it will never lose his hold. For in him it apprehends plentiful redemption, and out of him it knows no fuccour is to be found. In this sense faith applieth the promile of grace to a mans felf in particular, that is, it particularly relieth upon the grace of God in Jefus Christ to obtain pardon and forgiveness. Even as they that were flung with the fierie ferpents, did come and look to the brazen Serpent believing to find the healing of those deadly flings that were fastened in them : thus a foul, ftung with fin and fear of damnation, commeth by faith to Christ, relying on him, trufting to find in and through

Sect. 1.1 Juffifying faith is a particular and certain confidence.

Numb. 21:9. Joh. 3. 14,15.

him.

him, cure of those deadly evils wherewith it is wounded. If a Prince should offer a general pardon to Rebels, causing it to be proclaimed, that if they would lay down arms, submit themselves, and slie to his mercy, they should be received to savour, and we should see many hereupon cast down their weapons, and sue for mercy; would we not presently know, that they believed the promise that they should be pardoned? So when Christ saith to sinners, Come unto me, or, believe on me, and I will ease you, what saith (think we) have sinners who resort unto him? Is it not a belies, that he will (according to his word) deliver them from sin and death, and restore them to life eternal?

Mat. 14.28. Elay 55. 1, 2.

I John 3. 24. Joh. 3.17,36. Acts 10. 43. and 13. 39. Rom, 10.9,10

Sect . t.

Gal. 3. 10,

Deut. 6.5. John 7. 37.

Acts 16. 31.

If there be a particular word, or that which is equivalent, then there is a particular faith. But there is a particular word orthat which is equivalent. For the thirftie and barren foul, that is ftung with the terrours of the Law : they that labour and are beavie laden, are invited to come unto Chrift, and exhorted, intreated, perswaded, commanded to believe ; and the promite is, whof oever believeth in him shall not perish, but have enertasting life : which is as much as, Thomas, thou art burdened and doeft labour, thou art wearie and thirstie, come thou unto me, behold, I invite thee; believe thou, for unto thee do I reach forth the promise of mercie, receive it, and thou shalt live. For the particulars are ever in their generals. How can we prove, that John or James are by nature under wrath & the curfe? otherwise it cannot be proved than thus, curfed is every one that continueth not in all things, that are written in the book of the Lam to do them. How can we prove that Thomas or Perer are bound to love the Lord, and to abstain from murther fornication, theft; but because it is faid to all men. Thou hale love the Lord, Thou falt not fealt Go. And thus it is faid to all, Let every one that is athirft come unto me, and drink. Believe in the Lard fefus, and thou halt be (aved : whence every thirsty and burdened foul may conclude, Lought to believe, God calleth and commandeth

me to believe; he hath given me his promife, and offers

mercie, and believing I shall be faved.

The faith of true believers goeth further than the faith of Divels can do. But they may, and do believe or know. that Christ died in general for finners, and that they shall be faved who believe in him. If justifying faith have not in it some particular confidence, then it is not opposed to despair, so as to expel it. For things that will not endure the one the other must have contrarietie; as fire and water : if the one do not fight and drive forth the other, then may they dwell together. But true faith and utter desperation cannot stand together, but do expel each other: Moreover, true faith in Christ doth breed confidence and boldness; according to that, Let us exter with confidence and boldness through faith on him. True faith therefore bath in it particular confidence in the grace of God. For as nothing can make hot, which hath not heat in it felf: fo nothing can make confident, which after some manner hath not confidence in it. To a receive is to take in particular to a mans felf, or to apprehend and lay hold of for conveying a thing to himself. But to b believe on Christ and to receive Christ, do both import the same thing. Therefore to believe on Christ, is to rest upon him for the conveying of his benefits particularly unto us. Meat nourisheth not, unless it be eaten and digested; a plaister heals not, if it be not applied; a potion will not work, if it benot received. Christ is the true bread of life, that came down from heaven, upon whom we must feed by faith, if we would be partakers of his benefits:and feed upon him we cannot, if we do not particularly believe in him for our felves. The work of redemption remains proper to Christ: but the benefit of his death is communicated to every member of his mystical body, for their justification: And how can we hope to have our fins forgiven, if we be not made one with him by faith, and rest upon the promise made in him for pardon? That profession which Paul makes, may here be confidered; I know in whom I

Jam: 1. 6. Mat. 6. 30. and 14. 31: Rom. 4. 20. Heb. 10. 22.

² Mat. 1. 20. and 2, 20. John 17. 8. b John 1. 12. Col. 2. 6. Rom. 5. 11. 17 Heb, 8. 15.

John 6. 35.

2 Γim, 1, 12.

have believed, and I am persuaded that he is able to keep that thing wherewish I have entrusted him, [or delivered up to his keeping:] where it is apparant, that to believe is to commit our selves to Christs trust or keeping, or to rest our souls upon the personance of the gracious promises, which God of his rich grace in Jesus Christ hath made unto us.

Sect. 2: Faith is certain in the event, not ever in fenfe.

6. 2. This faith is certain, though mixed with many doubtings by reason of our weakness: Gertain and affored in regard of the event and thing believed, not in regard of the fense and feeling of him who believeth. Whether his heart be stedfast in faith, or trembling through much unbelief; yet unfainedly believing with a well-rooted confidence (though with much unbelief) he shall be sure of the thing promised. For the promite is made good to him that truly receiveth it, not for the stedfast manner of receiving, but. for the thing received, which is Christ. Now look as a trembling pafley hand may take the fame thing, which a more steddie one doth rake, though the manner be divers, the one taking it with shaking, the other without any trembling : fo an heart of faith, which yet shaketh and doubteth through much unbelief, may take Christ, as well as an heart doth which is more fully perswaded; and therefore shall have the grace promised for his sake, who is received by faith. The promise is universal, whoseever believeth in Christ shall not perish, but have everlafing life : it is not, who loever is fully affured or certainly. periwaded of his falvation, but who foever unfainedly believeth in Christ, shall be faved. Now many a poor foul. may cast himself upon Christ, and lay hold upon him. with purpose through Gods grace never to leave him, as being affored without wavering in this particular, that it is best both simply and in comparison, to draw neer unto God, and relie upon his grace; and fo in event is fure of falvation, who yet would give a world to be affured of Gods favour, and fully perswaded that his sins are pardoned

Johns, 15

ned. An honse well builded upon a rock is as fare as the foundation: every thing hanging on a pin or peg, is as fare as the pin or peg on which it hangeth: True faith firmly grounded it telf upon the faithful promises of God, and receiveth them as better than life it felf, from which it will not be withdrawn by any carnal allurements: and therefore in event it cannot miscarrie, for the ground is firm and

nnchangeable.

The truth of God in it felf is more certain than any thing that can be apprehended by the fenfes, but it is not evermore fo apprehended by us : and faith which buildeth upon the infallible truth of God, comming to him when he calleth, relying upon his grace, becanfe he hath spoken. is in event no less sure, than the foundation upon which it leaneth is certain and unmovable : but in the fense of the believer it is not alwayes fo: neither are matters of faith received by us with fuch certaintie, as are other things subject to the senses, in themselves less certain. Things are to us according as we conceive them, which is not ever answerable to the evidence of the thing in it self, or to the certaintie in regard of the event. Things most fure in themselves are sometimes but dimly discerned of us, because our eye-fight is imperfect; and things less evident in themselves do appear to us most clear and manifest, when they come within the compass of sense or reason remaining in us.

Besides, the promises of mercie in Christ being the highest and most spiritual, it is the hardest point of service in Christian warfare firmly to believe them: and the daily weaknesses which we espie in our selves, the many and strong passions which still war within us, and many times prevail, do impel the minde to distrust. When a Christian calleth to mind what strength worldly allurements have in him, how often he yieldeth unto assaults in many pettie temptations, how weak and frail, dull and negligent he is in the duties of Christianitie and his particular calling: the consciousness of these things will, no

question;

question, trouble the eye of faith. Not that the comfort of a Christian is grounded upon his strength of grace, or any good work that is or can be done by him: but because his belief in the mercie of God cannot be greater than his strength to overcome worldly allurements, whereby he might be withdrawn from God, or care to yield uniform, sincere, and constant obedience to all Gods Commandements.

Again, it is one thing to have a thing furely, another thing to know I have it furely. We feek many things that we have in our hands: we have many things that we think we have loft; so a believer, who hath a fure belief, yet doth not alwayes know that he so believeth, seeketh but findeth it not; nay, thinketh he is altogether without faith, when he hath it unfainedly. A man unregenerate, that is wholly corrupt, feeth little or no corruption in himfelf : vea, after due, ferious, and long examination, many diforders may fecretly lurk in the heart of a man fanctified, which he doth not effice: And is it then any marvel that a true believer should be unable (fometimes at least) to fay that he doth Believe? Yea, that he should not find it though he make diligent fearch and enquirie into his own heart about it. Look as children live in the womb, and know not that they do live : fo it is with many true believing fouls, who long believe, before they come to fee themfelves believe, and be able by a reflexed operation of mind to fay, I know on whom I have believed. A man of a contrite spirit, believing that his fins are pardonable, earnestly defiring remission of fins by the merits of Christ, and resting upon Christ alone for falvation, assuredly he receiveth forgiveness, although he be vexed with scruples and temptations, and want the affurance and perswasion in himself that his fins be remitted. For faith is necessarie to falvation: but full affurance that I do believe in that fort, is not of like necessitie. And ifa man may believe unfainedly, who is not fully affured that he doth to believe then

2 Tim. I. 12.

then faith may be certain in the event, when it is not cer-

6. 2. But what faith is necessarie, to wit, on mans part, to Juftification? Is it an affured perswasion of our particular election, or that our fins be already pardoned and forgiven? No: it is one thing to rest on Christ obeying to the curfed death of the crofs, that I may obtain pardon and life everlafting from the grace of God; which is the act of true belief, required to Justification ; another to believe that I am one of Gods particular elect people, and that my fins are pardoned and done away; which is a priviledge of grace, granted to him who believeth, is fealed by the Spirit, and knoweth afforedly that he belicveth. It is not an action of Christian faith, previous or fundamental to justification, for a man to believe himself to be one of Gods elect : for we come to know our election by the effects thereof, as faith, Justification, Sanctification. We must first read the effects of Gods love in our hearts, and fee that he hath wrought in us the faving graces of faith, love, hope, fear, &c. and fealed us by the spirit of promife, before we can come to know his eternal decree and purpole towards us : therefore the belief of our particular election is an act of faith following justification not precedent to it.

No man is justified by believing himself to be just, nor pardoned, by believing that he is pardoned; but if his belief be true, he must be truly just, before he can or ought to believe himself to be just; and actually pardoned, before he can be assured that he is pardoned. This is the order of spiritual blessings conferred upon us in Christ, Faith is the band whereby we are united unto Christ; aster Union followeth Communion with him; Justification, Adoption, Sanctification be the benefits and fruits of Communion: being made sons by faith, God sends forth the Spirit of his Son into our hearts, crying, Abba, Father, and this Spirit beareth wieness with our spirit, that we are the children of God: assurance or certain persuasion that our

Sect. 3: Faith as it juflifieth is a resting upon Christ to obtain pardon. Zanch, de redempt. lib. 1. cap. 13, tit. de Fiducia. col. 282. Muf.lec.com. de Remiff. Meifner. dec. 3. pag 329. Par. in Gal. cap. 2. lect. 24. Idem. de Juftif, lib 1. cap. 10. left. 227. Albizius exercit. theol. par. 28. ad 2. Hom. of faith part, 1. Aug. confess. art. 4. & art. 20 Bohemi. confeff, art. 6. Gallican.confeff. art. 20. Belgic. confeff. art. 23. Bolton walking with God. pag. 320. Pemble, Plea for grace, pag-258,259,260 Rol.de Justif. Hem, Syntag. Gradus ad convertionem 49. Gal. 4. 6. Rom. 8.15,16

fins be pardoned, follows this witness of the Spirit, as the fruit and effect thereof. In wich it is most manifest, that faith in Christ is before justification in order of nature, though not in time; and justification is precedent to the sense and feeling of remission: and therefore that belief, which is required on our part to justification, cannot be an affurance that our fins be pardoned already; unless the same thing be before and after it felf and a man be pardoned before he believe; or affured that he is pardoned before it be granted, or that act of faith which cannot be but in a person already justified, must go before the pardon of sin.

Efa: 1. 16, 17, 18. Ezek. 18. 21, Prov. 28. 13. Mat. 6.14, 15. Ad. 16, 30, 31 John 6. 29. & 11. 25. Ads. 10. 43. Ads. 10. 43.

The promife of remission of sins is conditional, and becommeth not absolute, until the condition be fulfilled, either actually, or in defice and preparation of mind. This is the word of grace, believe in the Lord fefus Christ, and thon halt be faved: when doth this conditional proposition become absolute? When we believe. What? That our fins are pardoned? No: But when we believe in Christ to obtain pardon, which is the thing promised upon condition of belief. Affurance that our fins be pardoned is concluded in a practical Syllogisme thus; He that truly believeth in Christ hath obtained pardon of his fins: But I believe: Therefore my fins are pardoned: Where affurance of the pardon of fin is a conclusion drawn from a two-fold ground; the one expressed in Scripture, the other evident (if true) by the teltimony of the renewed conscience; and presupposeth that he believeth, and is affured that he doth believe. Now if affurance of remission be concluded from this ground; that he believerh, and knoweth certainly that he believeth; then the belief which is required on our parts to justification, cannot be an affurance that our fins be washed away already. For if we take the word believe for a perswasion that our fins are done away, then the Sillogifme runneth thus; He that is affored of the pardon of his fins, his fins are pardoned. But I am affured of the pardon of my fins :

finnes : therefore my finnes are pardoned.

Faith receiveth the pardon of fin, as it is profered in the word of grace, and groundeth it felf folely and immediately upon the promite of God in Jefus Chrift : but ground, whereupon a finner in himfelfguiltie should build affurance that his fins are pardoned, without some other act of faith comming betwixt the promise and that affurance, there is none. The Golpel offereth pardon to the thirftie and burdened, if he will receive it : affureth them of pardon, who have embraced the promife : but where thall we finde ground, whereupon the guiltie person, who believeth not to remission of fins, may be affured that his fins not actually pardoned, are yet pardoned and blotted out of Gods remembrance ? Faith taketh the pardon presented to it in the word of promise, and travelling with it, bringeth forth actual remission of sin, which upon our faith we receive. Affurance is not before pardon, nor actual remission before faith, unless the effect be before the cause and the samething be both cause and effect. To believe in Christ to salvation is to receive him. But to receive Christ as he is offered unto us in the Gospel, is not to be affured that our fins are already pardoned in and through Jesus Christ, but to rest upon him for pardon. Before the act of justification, faith hath for object this proposition concerning the future, to me believing my fins shall be forgiven : but after the promise is received, and pardon obtained, it hath this proposition concerning the present or time past, to me believing in Christ my fins are forgiven.

And thus the horned argument of the Iesuite, whereby he would prove the special mercie of God not to be the object of faith justifying, and our doctrine in that point to begross and absurd, is easily untied. For thus he reasoneth; Justifying saith goeth before justification: But faith in the special mercie of God followeth justification. For he that believeth the pardon of his sine, as either just before or not just; if just before, then faith justification to

John 1. 12. Helvet, confeff, art, 15,

Par. de Justif. lib. cap. 10.

Bellar, de Juftif, lib, 1. cap. 10, Seft. Ratio fecunda. Idem. de Eccl. lib. 4. cap. 11. Seft. Seftarii noftri. believeth a lye. Our answer is, that special faith hath fun-

drie acts; but to this purpose specially two. The first

heartily to defire, carnettly to thi ft after, humbly to en-

treat for acceptation, and confidently to rest upon the pro-

mile of free remission; the other comfortably to assure

D. Field of the Church, lib. 3. cap. 44. Bolton of walking with God, pag. 321, 322. To believe that my nisnow forgiven in Chrift, is rather an act of experience in a believer now justified. than that belief which is required to justification. P. Bayn. Help to

true Happiness,

part 2, qu. 9.

and perswade, that that is granted, which was defired and received in promile. Faith by her first act obtaineth and receiveth pardon, and doth not find us just, when we begin to believe : by her fecond act, the doth not actually justifie, but finding the thing done, certifieth and affareth us ofit. So then Special faith in her firft act, is before Justification; and procureth, obtaineth, and receiveth pardon, but then she hath not the perswasion of it as already done : in her fecond act the presupposeth the thing done, and already obtained, and fo truly perswadeth the believer of it, but procureth not the doing of it. Before Juftification faith feeketh and receiveth the promise of forgivenels: after Justification, it comfortably affureth of the bleffing obtained : in both it hath for its object the special mercie of God in Christ Faith receiveth Christ offered in the Gospel, and it perswadeth and assureth of pardon in Christ received : both these be the acts of faith, sometimes expressed a in the definition of justifying faith : but if we speak of faith as it justifieth, it peculiarly embraceth Christ with his benefits, as he is profered in the Word and Sacrament. For faith, which is required to justification, is not a perswasion or knowledge of things already possessed, but a confidence of things promised and upon believing to be obtained, which in the order of causes, not in time, doth go before remission of sins. Who knoweth not, that we must believe, that we might be justified? Justified, I fay, and not certified of justification by the benefit of faith. The Scripture is clear; (b) believe, and thou halt be faved. (c) God justificab the circumcision by faith, and the uncircumcifion through faith. Do not these, and many the like passages shew, that justification, and not

only

a Justifying faith hath some acts, as a cause disposing, preparing, and fitting us to the receit of that gracious tavour, whereby God do h justifie us; and other as a susceptive cause, receiving embracing and enjoying the fame. In the former respect fuch confifts not in a perfivation that we are the fans of God, but in the latter. Field Appendix Book fecond part, Sed. 53.pa. (b) Acts 16.31.

(e) Rom. 3.30.

onely the fense and manifestation of justification already obtained, doth depend on faith?

5. 4. It may be faid, we are justified before in Gods decree. Indeed whom God doth justifie, them he decreed to justifie from all eternitie: but whereas election is manifested by faith, as by its effect, justification doth depend upon faith, as its cause, and we are justified by faith as the instrument thereof. For election is an act immanent and eternal, but justification transient and in time, inferring some change in the person justified, not physical, but moral and in respect of state, whereby it comes to pass, that the person is in another condition and account than he was before.

In brief, the act of faith perswading of the pardon of fin already obtained, by believing and glorying in the fense of Gods mercy, must be distinguished from that act of faith which justifieth, and is a leaning or staying upon Christ to obtain remission; the priviledge of grace and comfort, which comes to the foul by believing, must be distinguished from the condition of the covenant, which is required on our parts, before we can obtain pardon. This is the rather to be noted, because the main cavils of the Papifts against our doctrine touching particular confidence in Gods mercie, and certaintie of falvation, are grounded upon this furmife, that we make that faith, which is an affured and certain perswasion of our particular election, justification, and salvation, to be the sole cause, to wir, on mans part, of justification: whereas justification it felf must go before the affurance of it, and fuch persons only can have true assurance and certaintie of their justification, election, and falvation, who do unfainedly believe, and know afforedly that they believe as they ought. And it makes much for the comfort of many faithful people, who commit their foules unto Christ Jefus, and depend upon him and no other for falvation, who yet are much perplexed, as if they had no faith, nor could do ought pleafing unto God, because they want this cerSect. 4.

Fishers answer to certain articles, tain affurance of the remission of their sins; whereas if they had learned what it is to believe unto justification, and trust unto the promise for pardon, they might for the present take comfort in this, that, notwithstanding their fear, they relye upon Christ, and commit their soules unto God, as to their faithful Redeemer, and might with more case and speed grow up unto the desired comfort and assurance, when they should distinctly perceive and discern the grounds of faith and assurance, and by what steps and degrees they must climb from the one unto the other.

CHAP. VIII.

By faith a true believer may be certain and infallibly affured of the remission of his sins and eternal salvation.

Sect. 1. How faith affureth of falvation.

§. I. TI is a principle, common amongst our Adversaries, that every conclusion issuing from one proposition revealed expresly in Scripture, and another clearly and certainly known otherwise, and by evident and good consequent added unto it, belongs to faith, and is believed by no other habit than of faith. As for example: all the dead shall rife. Peter is dead : therefore Peter shall rife. The conclusion is Theological, and belongs to faith, though it be not expresly written that Peter is dead, or that he shall rife again. So it is in this present matter : all that believe shall be faved : this proposition is of faith, because it is immediately revealed and exprefly written. But I believe; this is certain by the testimony of the renewed conscience, to him that hath proved himself to be in the faith. The conclusion, therefore I shall be faved, is certain by faith : because it is inferred of one thing believed, and another that is evident. And although the Holy Ghost, not tying himself to terms, do

1 Joh. 4. 13 & 3.14. & 5.13. Rom. 6. 8.

to merime

fomerime call it knowledge; yet calling it again believing alone, or believing and knowing, it is manifelt fuch a knowledge is intended, as not only flows from the principles offaith, but also is reduced to the same habit. For with what other eyes can the foul behold the heavenly light of the Gospel? How shall that confidence, assurance, or certaintie, which is created by the mixture of the light of the Scripture, with the light of a good conscience renewed by the Holy Ghost, belong to any humane knowledge, when the Scripture faith express, the promise of the Spirit is received by faith; And wherefoever in all the Bible, the Gospel is revealed, men are called upon to believe? And if there be granted a certaintie of a mans own special standing, which certaintie arises from the Scriptures, one ground thereof being a proposition or fentence immediately divine, the other inferred and concluded from that which is divine; It must be granted also, that it is a work or effect of faith. The Scripture reports how many of the children of God were tried by mocking and scourging, by bonds and imprisonment, they were stoned, hewen asunder, tempted; they wandred up & down destitute and afflicted: All which, the Apostle saith, they did by faith and confidence of the promifes; and yet there affurance was no other, nor otherwise begotten, than the ordinarie assurance of all Gods children, which is concluded by joyning the light of their conscience, kindled by the Holy Ghost, and ruled by the Scriptures, to the immediate light of the conditions revealed in the Scriptures. Faith which is believed, or the doctrine of faith, is written in the Word of God, the holy Scriptures : but faith whereby we believe, or of the heart, is written, engraven, rooted in the heart, out of the Word of God, by the Holy Ghost; and known, not believed, by the testimony of the renewed conscience, enlightned by the Spirit, and directed by the Word : for the rule by which a man discerneth himself to believe, is the doctrine of Gods Word, declaring the qualitie of faith : And the certaintie or affurance, which a just per-

Gal. 3. 14.

нев. 11. 36,

fon.

Sect. 2. What manner of afforance

is obtained.

- fon hath of his particular justification, depends upon the right application of two propositions; one immediately divine and certainly believed, whosever believeth in Jesus Christ shall be saved; the other inferred and concluded from that which is divine, certainly known according to the direction of the word, but I believe.
- 6. 2. This affurance is not fuch, as whereby a man is made absolutely out of all doubt: but such as many times is affaulted, and shaken with many difficulties, fears, and doubts: which notwithstanding arise not from the nature of faith, as if it ought to be; but from the frailtie and corruption of our evil nature, by reason whereof faith is not fuch as it ought to be. It is not the office of faith to cherifh and maintain such fears and doubts, but to refist them, to fight against them, & so much as is possible to expel them, and drive them out. But yet by reason of the strength of our natural corruption, and the weakness of our faith, we attain not to this; and how much the weaker our faith is, fo much are we the further from it. Again, the dayes of faith are as the seasons of the year, some fair, some foul; one while a Sun-shine summer, another while a long and tedious winter, fometimes no more but a ftorm and away. Our eyes are not always alike intent to the Word of God; we do not alwayes alike conceive the promifes of God: nay, temptations fometimes hide them out of our fight. The effects of grace do not alwayes appear the fame, yea, fometimes they feem to be quite overwhelmed with contrarie effects. And in nature it felf there is a voluntary shrinking and relinquishing of the comfort of faith, through the feeds of unbelief that originally are fowen in us:
- §. 3. The particular certaintie of remission of sins and eternal salvation, which just persons attain unto upon their Repentance, Faith, and Obedience, is not equal in certaintie and simmers of assent, to that assurance which they have about the common object of faith; to wit, concerning the articles of Creation, Incarnation, Refurection.

furrection, or the like : because thele articles are totally and immediately revealed in holy Scripture; but that his fins in particular are remitted, depends upon an argument, whereof only one part is immediately the Word of God, and the other a collection arifing upon reflection, and observation of a mans own qualities and actions, and the conclusion is more or less certain, according to the condition of the second proposition. It is a thing more certain and evident to faith, that God gave Christ to die for finners, that who foever believeth in him should not perift, but have life everlasting, than it is to my conscience, that I believe with well-rooted and all-feafoning confidence: I have greater affurance that God is faithful and true, than that my heart is upright: Therefore I have greater assurance that the true believer shall be faved, than that I my felf am received unto mercie. Albeit faith do sometimes stagger and waver, as touching the verie principles themselves and immediate word of God; yet because the truth and certaintie thereof is more easily and better conceived, they are for the most part more familiarly and readily believed. But the conclusions, because of themselves they are unknown, and have their light only from the principles, are not fo firmly apprehended as the principles themselves, whilest doubts haply may be cast, lest there be any errour committed in the application and use thereof. It is a principle delivered for affurance of falvation, believe in the Lord fefus Christ, and thou shalt be faved. Hereupon the faithful man inferreth to himself, I believe in the Lord Jesus Christ, therefore I shall be saved. In this either confusedly or expresly inferred, he comforteth himself, and rejoyceth in God, and in hope thereof chearfully ferveth God, calleth upon his name, and in patience expecteth the revealing of his falvation. And yet oftentimes it falleth out, that he questioneth his faith, and not feeing such effects thereof, as he supposeth there ought to be, maketh doubtlest haply he be deceived; and though the principle:

Sect. 4. The feveral flates of believers. Efay 42. 3. Mat. 12. 20. principle be true by which he first believed, yet he is jealous lest he have misapplyed it to himself.

§. 4. This will appear in the several states or forts of true believers. There is a state wherein saith is a smoaking week, desiring that it could believe, rather than getting up to seel it self believe, d scovering it self by earnest sighs and groans for mercie; and hanging upon Christ, though the believer can searce tell whether he rest upon him or no: This saith is certain in event, but the believer in this state is far from particular assurance of his salvation.

Again, though faith be not troubled, but do quietly stay on Christ, and taste God good in letting them find peace with him; yet such is the infancie of spiritual understanding in Christians, especially now first converted, the they do not return into themselves, and judge of that they do, and of the great consequence of that they do. Hence it is that they will tell you, they find God good to them, and go on chearfully in duties for the present: but they come not to behold the stabilitie of their salvation. The child lives, before he knows that he doth live; and knows he doth live, before he knows the cause of life, or the inheritance whereunto he is born: and so it may be and is with a believer.

Pfal. 31.22.& 77.3,8,9,10.

There is a state in which faith is exercised with temptations from unbelief or otherwise; by which opposition the soul is kept from obtaining this certaintie, being encountred with doubtful appearances, which it cannot well answer and clear for the present.

There is a state wherein faith is now grown up, and hath either out-wrested, or otherwise is exempted from knowing such temptations; in which condition the faithful do perswade themselves, that Gods mercie, and truth, and power, shall carry them thorow unto salvation. But when now our consciences shall come to restifie thorow saith and experience this happie estate, we are subject by neglecting means, laying down our watch, giving the reins

Phil. 7.19,20. 2 Tim. 4. 18.

reins to our lufts, or by fecret defertions ere-while to lofe for a time this comfortable perswasion; the Spirit not speaking in us by his light as heretofore, and our consciences and faith fo hurt & wounded, that the actions of them are troubled and depraved, as we see the like befalleth the natural fenses and reason. We see, through melancholy what reason comes to imagin, how that some should seek to kill us, who never thought us hurt : how the eye thinks it feeth things yellow and red, when they are nothing fo; the take things bitter, when they are fweet : fo the fight of faith & conscience, when nothing but fin, guilt, wrath, angry defertion over-lay it, it feemeth to fee every thing for the time, of like colour to those things wherewith it is possessed. Thus fometimes the strong faith is shaken greatly, and strongly affaulted, so that he that unspeakably rejoyced in the falvation of the Lord, by halty cogitations is brought

to fay, I am cast out of the fight of thine eyes.

And if faith escape these rocks, may not yet a more ferious examination of our wayes, and thorow-fight of our nakedness, imperfections, and manifold transgressions; the strength of our lufts, the disorder of our passions, our daily failings, and that great weakness which in trials we shall finde in our felves : may not these things, I fay, raise fear in the heart of a found believer, as not altogether without the reach of possible danger, without repentance and greater constancie in performing all Christian duties, than hitherto he hath made proof of; specially if the apprehenfron of the multitude and hainoufness of his fins be quickned by afflictions, or the lively cogitations of the terrors of the day of judgement? Nevertheless, as a child affrighted runneth to the father; looking for defence and help of him, even so in the midst of all fears, temptations, difficulties, and diffresses, faith is stiff running unto God, still importuning him, calling upon him, expostulating with him, casting it selfstill upon him, depending upon his aid, and expecting of him that things become otherwise than prefently they are.

Pfal, 31. 22.

6. 5. Thus :

Sect. 5. Faith of adherence ftronger and more necessarie than faith of evidence.

6. 5. Thus faith of adherence is stronger than faith of evidence; and belief in Christ for remission, than assurance of pardon and forgivenels: And as faith in Christ is stronger than particular certaintie of our falvation : fo is it more necessarie. For belief in Christ is absolutely necesfarie to remission of fins, in all them that be of age and diferetion: but affurance comes not at first when we believe, but by little and little as God feeth it requifite, according to the trial he bath appointed to make of us. Without faith in Chrift, as the only author of falvation, and fole end of faith, with whom our fouls feek perfect union, it is impossible to please God: no action, though in it felf never to good or holy, is truly acceptable, unless it be quickned and enlived by this faith: But many poor fouls, that want affarance of Gods special favour, aretenderly beloved of him, as heirs of falvation, and their good works accepted in Jesus Christ. A Christian of an humble and broken spirit, denying himself, and renouncing the world, believing that his fins are pardonable, and earnestly desiring remission of fins by the merits of Christ; resting upon Christ alone for salvation, and joyning, with this defire and affiance, the fincere, unpartial practice of obedience to all Gods Commandements, according to that measure of grace which he hath received, without question he shall receive the inheritance of eternal glorie, although he may be ferupulous in bimfelf, wanting this perswasion and assurance that his sins are pardoned. And yet because God bath commanded us to labour for the perfection of all graces, we are fure this must be intreated for, and have a promise that it shall be granted, as God feeth meet, both for the time and measure ofit.

Sect. 6. Infallible affurance of falvation may be obtained.

6. 6. That not only some uncertain hope and dim fight of Gods favour, but even affurance is to be fought,& may be obtained, is thus manifest. Faith may receive what the Word doth testifie; for the Word of God is the object of faith. But there is a Word testifying thus

much.

much, that my particular person beholding the Sonne, and beleeving on him, shall have eternall life, and be raised up as the last day; that there is no condemation to me being in Christ. Neither could Iohn with the faithfull beleeve Gods love towards them in particular, if some word did not shew it. For the Papists themselves will not say, that all of them were priviledged with singular revelation.

Our Adverfaries reply, that there is no Word of God, faving Cornelius, believe thou that thou shalt be saved and where there is no word, there is no Faith: for these two are relatives. This cavill is eafily removed : for that cannot be believed as out of the Word of God, which is not found in the Word of God expressely, or by consequence; but what soever is found there expresly, or may evidently by direct confequence be deduced thence, that may be beleeved as our of the Word of God. Now howfoever it be not faid in fo many fyllables, Peter, Thomas, Cornelius, thy finnes are remitted to thee beleeving; yet evidently fo much may be concluded out of those generall promises. every man that beleeveth shall have eternall life, : for the univerfal doth include its particular. Therefore the meffengers of the Lord of Hofts do give notice to their Congregations, that the matter which they proclaime in the Name of the Lord, doth concern them and every of them. faving in effect, To you is the word of this falvation fent. What they fay to all men, they fay to every man ; what to penitents, to every penitent; what to Beleevers, to every Beleever; what to finners and ungody, to every finner. God gave his Law to all Ifrael, speaking to all, as if he had spoken namely and particularly to every one, Then hate bave no other Gods, &c. May not, ought not man to inferre thence, I must have none other Gods . &c. The promile of the Gospell runnes thus, If thou halt confesse with thy mouth the Lord lesus, and beleeve in thy beart that God raifed him from the dead thou halt be fabrid. Is not this spoken to every man particularly? May

Mat. 1.21. Ads 10.43. 1 Thef. 1. 10. Luke 2. 10,11 Ifay 9.6. 1 John 3. 15. John 6.35. 1 John 5. 10,13

Bellar de Ju-Bif.lib. cap. 8. Sed. Prima ratio

Acts 13.26, and 3.26, and 2,38. 2 Cor.5.30.

Exod.20,1, 2

Rom, 10,9.

not

John 3. 16. Acts 16. 31.

John 20, 23-

not he as out of the word infer, If I believe I shall be faved? Our Saviour Christ had faid nothing, namely to Paul and Silar as touching the Jayler, that it be did believe he should be saved : but out of that universal, who foever believeth shall be faved, they proclaim comfort to him in special, believe thou, and thou shalt be faved. There is nothing found in Scripture expressy touching this or that mans refurrection in particular ; is it not then to be believed out of the word? The Scripture faith to him that believeth, thou shalt inherit eternal life, as much as it doth to any particular man now living, thou shalt rife again. Because our Saviour said to the Apofiles, whose fins foever ye remit, they are remitted, our Adverfaries (though failly) would collect, that their Priefts have power to ablolve a man from all his fins. Do they know affuredly, that what was spoken to the Apostles; was spokenalso to their Priests, though there be no particular mention of them in the Gospel; and will they not allow us to infer a particular from a general? David could fay, the Lord is my shepherd; Job, I know that my Redeemer liverh : which they believed out of the word. grounding themselves upon the promises of mercie. And we now living by the fame faith, having the fame precious promifes, being led by the fame Spirit, may out of the Word of life be affored that our fins are forgiven and covered. Moreover, everie faithful foul in particular doth find, hear, and read in the Word, who forgives ball shine iniquities, and bealeth all thine infirmities. To every faithful foul in Special the Lord faith, I, even I am be that blotteth out thine iniquities for mine own fake, and rememberthy fins no more. This he speaketh to fingular believers, not to some persons only, as it is evident in that the Scripture doth in univerfal repeat the fame thing. What our Saviour laid to the young man, if thou wouldeft exter into life, keep the Commandements, the Papilts teach that is fooken to all men; and if a man fulfil that condition,

he may believe to be faved. Look how they know the

words

Pfal 23 1. 305 19 25.

Pfal 103, 3,4.

lfay 43. 25. Púl. 103.17. Micah 7. 19. Jerem. 31. 34. Rom, 11. 23. Ephel, 5. 10.

Mat. 19, 17.

words spoken to the young man so many hundred years past to be directed unto them a by the same rule may every faithfull soule interest himself in all the gracious and lovely speeches wherewith God from time to time hath constorted his people, and take unto himself those promises, answers, and assurances that God hath at any time made and given unto them, resolving of all the rest, that which in one case the Apostle exemplifyeth of that that was written of the Justification of Abraham, that those things were not written for them only, but for them also who believe as they had done.

The word then speaketh in particular to them that beleeve; but can a Christian know and be affured that he doth truly believe? Such as truly beleeve, may know they beleeve, as he that hath a jewell in his hand, may know that he bath it. Paul did know on whom he had beleeved ; the poore man in the Gospell cryeth, Lord I believe: David faith, I believed, and therefore I fpake; Hezekish prayeth, Lord remember me how I have walked before thee in truth, and with a perfect heart: John concludeth thus, Hereby we know that he abideth in us, even by the Spirit which he hath given us. How could we fay every one We beleeve, if we might not know it? Can we speak that truly, whereof we can have no certaintie? When I fee one, or trust to a mans word promising me this or that, I know I fee him trust to him and rest on him for that he hath promifed: Shall I by faith fee Christ the Son, and rest on him, and yet know no fuch thing? Carnall confidence may be difermed, why then should it be impossible for a true beleever to know that he doth believe? The Spirit of man discerneth what is in man: he knoweth what is in himself. though not ever the measure or quantitie thereof. He that loveth his brother, knoweth the love wherewith he lowith him , and he that believeth in God, may know the Faith wherewith he beleeveth.

Many beguile themselves, while they stand in opinion they do believe and believe not at all. What then? Shall

Rom.423.

2 Tim. 1.13.

Mar.9.24. Pfal.116.10, 2 Cor.4.14. Efay 38.3,4. 1 Joh, 3.24.

1 John 3. 19.

I Cot,2,11,

hee that believeth unfainedly bee altogether uncertaine, whether he beleeve, or no ? There is that boafteth when his foule hath nought : yet men whom God hath bleffed with abundance, may know that they be rich. Many are deceived in matters of faithand true worthip of Cod shall not a Christian then be certaine of his Religion? A man that dreameth of honcur and promotion plenty and abundance, may live in infamie and difgrace, penuric and hunger: and yet they that be promoted to honour, and live in plenty, may affuredly be perfwaded of what God hath given them. Some mens fenses are deluded, fhall every man therefore be in inspence of whatsoever he feeth or heareth? He that is fallly perswaded of his good estate and strong Faith, deceiveth his own foul: shall he therefore that unfainedly embraceth Chrift, and resteth upon him, be ever at uncertainties, whether he doth believe or

Ter. 17.9. Bellar.de luft. lib: 2.cap. 8. Sect Hujusar . gunientis. Pfal.7.10. To be in the Faith, i, to have Faith in hem. Ro.8 1.85 9. Ephel.3:17. 1 John 4. 16. Rom. 8.8. *2.Gor. 1 3,5,6 Ephef 3.17. Rhem.annot. in, 2 Cor.13.5. Sect. I.

The heart unregenerate is deceitfull and wicked above all things: the heart regenerate is true and faithfull: In refpect of the exact measure of grace and strength, the regenerate are oft deceived : but of the truth of grace they may be affured a in some particular resolutions they may be ignorant of their own hearts; but of their generall purpose they may firmly and truly be perswaded. Paul bids us prove and trie our felves, whether we have not that Faith, by which Christ dwelleth in our hearts, which workerh by love which is the faith of fuch as are accepted with God, are purged from their finne, and are become Temples of the Holy Ghoft intimating that by examination it is to be difcerned & known whether we believe. And if we may know that we have faith, whereby Christ dwelleth in us by his Spirit, and we in him then may we know alfo that we have repented truly of our fins ; for Parth and repentance be infeparable companions & who in hath the one, he cannot be destitute of the other It is one thing to repent another to believe : but thefetwo live and dwell together that if one be wanting there is neither in truth. They

They object further, it fufficeth not to beleeve unto falvation, but a man must believe with his whole heart; which no man, fay they, can certainly affirm. Indeed Faith fincere, upright, and well-rooted, is required on our part to justification; but not absolutely perfect in degree, without weaknesse or defect : and this may be known by him that hath it; else could not the Eunuch have answered, I beleeve; nor David have promited, I will praise thee, O Lord, with my whole heart, with my whole heart bave I Tought thee. But in these and such like passages, the I whole beart noteth the integritie b and uprightnesse of the foule, not the perfection of grace without any infirmitie or defect; as on the contrary, a fraudulent or hypocritical heart is called c an heart divided; and the whole heart is opposed to a fained and hypocriticall heart, as the Lord complaineth by his Prophet, d Indah hath not returned unto me with her whole heart, but fainedly. And thus we shut up this first reason. That which the Scripture saith to pertaine to all and fingular Beleevers, that every Beleever may certainly affure himselfe of by Faith; But the Scripture sheweth remission of singes to pertain to all and every Beleever.

§ 7. Againe, What we are taught to aske of God in prayer, and have a promife to obtaine, that by Faith we may be affured to obtaine. For God that hath commanded us to pray, and directed what to aske according to his will, and promifed to grant the defires of them that call upon him in truth according to his Commandement, he will not denie his promife, nor go back from the thing that he hath spoken. But we are commanded to aske the pardon and forgivenesse of our sins, and have a promise to be heard in that which we defire. Therefore by Faith we may be assured of the particular remission of our of-

Our Adversaries except, that what we are affured of already, that we cannot aske of God in prayer; and therefore if wee be affured of pardon y wee must not pray for parBellar.de Juflif.lib.3. cap. 6: Acts 8.37.

1 Tim: 1. 5.

Ads. 8.37,38. Pfal.86, 12, & 138,1. Pfal. 119,10, a Pfal. 119.2. Deut.4.29. Jerem 29.13. 2 Chro. 15.19 Pro. 3. 5. b Pfal. 73.1. and 97.11. and 28.6,7. c Pfal. 12. 2. d Jer. 3.10. Luke 7.50. Mar. 16.16.

Seft. 7.

Mark 11.24. 1 loh.5.14,15 Pfal.145.18.

Bellar de Ecclef.lib.4.cap. 11, Præteres. Iu what fenfe forgiveneffe of fins is to be prayed for.

2 Sam. 12.12,

don. What, is it lawfull in no sense to pray for that whereof we are affured? David prayed to God for the pardon
of those sinnes, which he believed by Faith were forgiven
(for so was he affured from the Lord by the Prophet Nathan) unlesse we shall charge him with insidelitie, for not
believing the Prophet: since the speechwas so plaine, that
he could not but understand it. I have sinned against the
Lord: A plaine and true confession. The Lord also hath
put away thy sinne, thou soals not dye: As plaine and certaine are absolution.

Will our adverfaries come in here with their vaine distinction of guilt and punishment, of temporall and eternall? If they doe, it is to no purpose. For whatsoever the respects were in which David prayed for the forgivenesse of his finnes, once this is cleare, that he prayed for it:and then what remaines, but that our Adversaries must condemne him of finning grievoully, in asking God pardon for those fins, which he believed by Faith were forgiven him; or of infidelitie for not believing : or else grant it lawfull in some regard to crave pardon, when it is already granted, and believed to be for But further it is manifest, that both guilt and punishment were remitted: because the Prophet precisely mentions both parts, The Lord hath taken away thy finne: there is the guilt wip'd away. Thou halt not dre : There is the punishment forgiven, the whole punishment, the whole penaltie of the statute concerning finge. And yet nothing is more cleare than that David begs pardon both of the guilt and punishment of his offences, and that God would make him fee and feel this forgiveneffe of his every day more and more.

Pfal. 32, 1,2, Pfal. 51, 1,2,

> Neither yet doth it follow, that then prayer for forgivenesse is an effect of a weake Faith; because though our Faith were strong, yet the seeling of our own weetchednesse, the just desert of sinne, and the wrath of God due unto us, would wring out such intreatie from us: as wee see the extremitie which our Saviour Christ was in upon the crosse made him ery out so mainely, My God, my God,

> > why

why hast then for sken me? albeit he was fully affured that God that neither had, not would utterly for sake him.

Againe, one chief reason and end of our praying to God for pardon is, that we may alwaies acknowledge, that every fin committed by us deserves everlasting damnation of it self, and should everlastingly be punished, if that God had not accepted our Saviour Christs satisfaction for us: By which though we are freed if we rest on him by Faith, yet both it is our duty according to Gods Commandement to sue for pardon for his sake; and in truth if we doe it not, we have no reason to perswade our selves that our sinnes are pardoned. For howsoever it is true, that Christ our Head hath paid the price of our ransome, yet it is also true, that we every day deserve damnation, & must entreat God for pardon, that so we may come to that assurance, which the Lord hath enjoyned us to labour and seek for.

The Spirit that leadeth us to Christ, doth stirre us up with all earnestnesseand confidence to crave pardon and forgivenesse of our sins. These two, Confidence and Prayer, God hath joyned together, and no man can or may put them asunder. Our Faith assureth us not offorgiveness of sinness without prayer, but that God forgiveth us when we pray: Nor is this heavenly pledge, while dormant, though truly dwelling in our soules, immediately apt to justifie.

Matters of Faith be of divers forts t some fully acted and done already, and those we only believe, we doe not pray for them; as the creation of the World, the birth, and death and resurrection of Christ, and other such like: Other-some are believed, as defigned, promised, and in a fort conferred, but not yet fully acted and effected to us: which we so believe by Faith, as that still we pray for them, till they be fully accomplished and effected. The Papists confesse, that Peter, Paul, and some other particular persons, to whom our Saviour said, Thy sinnes are fargiven thee, were assured of the remission of their

Matth. 27.46.

Zech, 12, 70.

Bellar.de Juft. lib. 3. cap. 11. Rhem, Annotin Rom. 8. 38. Sect. 8. Matth, 9.2. iniquities: and yet they ceased not copray, Forgive us our trespasses. Doe they not see then, that prayer for pardon will stand well with assurance of remission? And why do they condemne that in us, which was well done by others?

More distinctly, we continue daily to aske of God forgivenesse of sins, according to the direction and commandement of our Saviour Christ, in sundry respects.

First, because not with standing former assurance of pardon, if ye take our eye off Christ, the remembrance and conscience of sinne must needs trouble and disquiet so that we must still look to Christ for forgivenesse, and Faith looks unto him as a Petitioner.

Secondly, we pray daily that we may have greater affurance, and more comfortable feeling of Gods love. Our Faith being weake giveth but weak affurance, and therefore we begge daily to be fetled and established more and more in the affurance of his favour.

Thirdly, we finne every day, and therefore aske pardon daily: because we are to receive actuall pardon from God continually, both for our originall corruption, which alwaies in this life abides with us, and for actual fins, which we daily and hourly commit against the Majesty of God. He that once believeth is thereby made a member of Christs mysticall body, and so hath all his sinnes satisfied for, by the death and sufferings of his Head Christ: But yet it is the good pleasure of God, that he should daily bewaile his offences, and crave pardon for them, that he might receive, seel and be affured of the forgiveness of his particular and daily infirmities. Even after the insusion of Faith most perfect, faithfull repentance for sinnes committed, is as absolutely necessary to salvation, as the first insusion was.

Fourthly, God is not off and on, he plaies not fast and loose; but whom once he justifieth from finne, he never remembreth finne against them: Neverthelesse, we must begge the continuance of his grace, that his mercifull par-

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I Joh. I. 8,9. Pfal. 3²·3·4. 2 Sam. I²·I². I 3. with Pfal. 51. I,2,&C.

don

don may be a gift without repentance. Faith is a futer to God for the accomplishment of his promiles; and becaute we are affored of his unchangable love, we begge with greater affiance the continuance of his mercy: prayer being nothing else but the stream or river of Faith, and an issue of the defire of that which joyfully we believe. David being certified that God would for ever establish the kingdome in his house and posterity, forbeareth not to pray that it might be fo. Our Saviour Christ knew that his sheep should never perish; yet he prayeth, Holy Father, keep them in thy name. He prayeth also for deliverance from death and glorification, of both which he was fully affured. Paul knew affuredly the Lord would deliver him from every evill work, yet without ceasing he prayeth to be delivered from evill. Affurance to speed is that

which addeth great fervencie to prayer.

Fiftly, albeit by Faith in the promise of God, we now rest assured of the remission of sinnes, yet we still pray, forgive us our trespasses, that we may more fully and really possesseand enjoy what we believe we already have in Gods affection, and do in part enjoy. The remission of finnes is by Faith manifested to our conscience, and in part we reap the comfort, fruit, and effect of it in this life : but still we are clogged with finne, we live in mifery and forrow : in our felves we are condemned wretches ; still we are lyable to many temporall and spirituall chastisements and defertions for finne, and live in a fort as exiles and banished men from the immediate and cleere vision of God. Therefore being still in case, as if our sinnes were not compleatly pardoned, finne as yet abiding in us, and subjecting us to the displeasure of God disliking it, and to his Fatherly chastifement accompanying the fame, we pray for forgivenesse more absolute and intire every day in the fruit, effect, and comfort of it. True it is, that perfons justified have full title unto, and right in that mercy of God; which as it hath already delivered them from the dominion and condemnation of finne, fo it will in the end

2 Sam. 7. 15,27 1 Chro. 17.25

Joh. 10,28; Joh. 17.11. Pfal, 16,10. Heb. 5.7. Joh. 17.5. 2 Tim.4.18,

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How juffification is full and intire.

wholly free them from all remainders of finne, and those chastitements, afflictions and miseries wherewith they are exercifed in this life; and in this respect the remission of their finnes is full and perfect: but fo long as they live in this vale of tears, fin hath its abiding in them, and they are subject to many calamities by reason of sin, from which

they heartily defire and pray to be delivered.

Sixthly, we have the grant of pardon fealed in our consciences, and possesse it privately in part, but as yet the Judge hath not folemnely pronounced his sentence of abfolution, nor fet us in full and reall possession, of absolute. complete, intire acquittance and remission. This therefore we expect, and pray for, which will not be till the time of refreshing come. So long as we walke by Faith, and not by fight, we still pray for the fight of that, as touching which we have now but the comfort of Faith and hope. which is in part and imperfect. By Faith we know that we are redeemed both in foule and body, yet still we sigh in our selves, waiting for the adoption, even the redempison of our bodies.

Our adversaries object againe, that by praying that Christs merits may be made ours in particular, we greatly abase them. As though the Prophet David did abase God in making him his in particular, faying, the Lord is my rock and my fortre fe, my God, and my strength, my shield, the horne of of my salvation, and my refuge: The Lord is my shepherd, I shall not want. Which agreeth sweetly with the voice of the faithfull, He is our God, and he will fave us. He is our Lord (not only by right of foveraigntie, but of love and affection) and he will fave us. As though Elihu did abase God in calling him, My Father; or Thomas did abase our Saviour Christ in calling him, My Lord, and my God . or Punt, when he glorieth and triumpheth in Christ after this manner, who loved me, and gave himself for me; viz. in a speciall and peculiar manner, and not only as he loved Esan, Judas, and other reprobates. We do no injurie to God to make him ours in particular, because he hath

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Acts 3.19.

Rom. 8.23.

Pfalm, 18.1,2,

Pfalm.23.1.

Ifay 25.9. Ifay 33.22. Job 34.36.

John 20. 28.

Gal. 2.20. Phil. 1.3. faid, as to Abraham, so to every one of the seed of Abraham, I will be thy God. We do no injury, because wee doe not thereby make him our peculiar, but leave him the same to others that he is to us; as every man enjoyeth the light of the Sunne to his own use, without the impeachment thereof to the use of any other man.

§. 8. A third reason to confirm that a Christian belever may be assured of the pardon of his sinnes, is this: What the Apostles and other faithfull men were assured of by ordinary Faith that may all the faithfull be assured of in like manner. For all the faithfull are Brethren, and have the like precious Faith and promises. But the Apostles and other faithfull have been assured of their salvation by ordinary Faith. Paul pronounceth the same certaintie of other mens salvation that he doth of his owne, and upon grounds which are common to all the faithfull and Saints, of God.

The Rhemists object, that Paul durst not assure himself that he was justified, faying, I know nothing by my felfe, yet am I not thereby instified. Did Paul speak this as doubting of his justification by faith in Christ? Of his particular affurance he gives plentifull testimony other where : and our Adversaries teach, that he was affured by revelation. The place makes strongly against justification by works: but against certainty of salvation it makes nothing, unlesse we shall make the Apostle contrary to himself; and our Adversaries will say, that a man may be certain by revelation, and yet altogether uncertaine. The drift of the place is to flew, that we should not vainly be lifted up with the applause of men, because they know us not; yea, we know not our felves thorowly: for God is greater than our consciences, and doth espie many secret defaults in us, which we upon diligent fearch cannot find out in our own hearts. But did the Apostle, protesting the innocencie of his conscience, intend to imitate his doubtfulnesse of mind touching his owne falvation? In no fort:

Je31.32, 33. and 32.36. & 30,32.

5. 8.

Heb.2.11. 2 Per.1.1. Bom.8 32. 1 Cor.7.40. 2 Tim.4.8. 1 Joh.3.14. and 5.13. 1 Cor.4.4.

Rhem Annot. in loc. Bellar. de Juftif. Rom 35. Gal-2.20. Phil. 1.19.20. 2 Tim.4.8. Rhem Annot. in Rom. 8.31, 1 Joh.3. 15, 21. 2 Cor.1.12. for if our Conscience accuse us not then have we boldnesse: This is our rejoycing before God, even the testimony of our conscience. Nay, this Text of Scripture well weighed, is fufficient to dash the vain cavils of the Papists: For Paul was affured of his falvation, and of the uprightnesse of his heart and conscience though he was ignorant of many fecret infirmities which the Mott High did espie in him, and of that measure of grace which he had received. What followeth hereupon? Even these two things, which directly overthrow the doctrine of our Adversaries : viz. That he who hath received grace from God, may know the truth, though not the measure, of his Faith and repentance: and ignorance of the exact multitude and greatness of our offences, is no barre or hinderance to the certainty of Salvation. Who knowes the multitude of bis fins? Not In this life a man can never sufficiently understand the greatnesse and multitude of his offences: yet may he be affured of the remission of sinnes known and secret; because not the perfect knowledge of sinne is the cause of certainty, but the perfect mercie of God, and the perfect merit of Christ; to which we must looke by Faith:

Pfal, 19.12, Bellar, de Juftif, lib, 3, cap.

Sect. 9. 1 Joh. 5. 10, 11,12,13. Joh. 20. 31. & 3.16. 6. 9. If the end of the Scripture be that we fhould beleeve, and beleeving should know that we have eternall life, then every Beleever that knoweth himself to be a Beleever, may be certaine of his salvation. But the former is an undoubted truth.

It is here objected, What foever we believe by Faith, is as infallible as the Word of God, which affureth us of it: If then the common fort of the faithfull do not believe their falvation to be as infallible as Gods own Word, they are not by Faith affured of it. The answeris, that the falvation of a Beleever is as infallible in it felfe, and in event, as is the Word of God, which affureth him of it but alwayes it is not so in his apprehension and feeling. The principles of Faith are ever alike certaine, but not apprehended of all with the same degree of certaintie. For

there

there are divers degrees of Faith, little Faith, great Faith, fall affurance of Faith; even as a weak eye and a ftrong eye. And as weak eye feeth but weakly and imperfectly, and a strong eye feeth strongly, and more fully discerneth the thing feen : fo a little Faith beleeveth faintly though truly : greater Faith beleeveth more fleadfaftly ; foll afforance of Faith beleeveth under hope even against hoje. The Disciples of Christ faid unto him, We believe and know that thon art Christ the Son of the living God: which in it felfe was infallibly true, & yet they did not fo infallibly apprehend it, but that this Faith was foon shaken, and because they did not infallibly believe it, our Saviour tels them, that therefore he forewarned them of his death and refurrective on, that when it was come to puffe they might believe. It was faith that made Peter upon Christs words to lep into the Sea to go unto him upon the waters, believing that he should be fafe; but yet he believed it not infallibly for when he began to fink, be cryed out for feare, Mafter fave me. The Disciples believed in our Saviour as the only promiled Meffias and redeemer of Ifrael: but when they faw he was put to death, they began to stagger at it. The like may be noted of their fear and doubting at other times:

Yea, that afturance that is had by extraordinary revelation is not altogether free from fears and doubts, flaking fometimes the confidence of that, which a man hath received immediately from the Oracle of Gods own mouth, or by speciall messengers directed from God for certificate in that behalf. Which is to be seen in the examples of Abraham, Isaac, David, and others, to whom God had given special promise of his protection and Favour, and yet upon occasions they have bewrayed great infirmity in the apprehension thereof. And if this befall to Faith in those things which are extraordinarly revealed for it is faith ordinary by which a man believeth such extraordinary revelations) much more we may affure our selves; it befalleth there, where we have no other but ordinary revelation by the written word of Gods.

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Alfo?

Mat. 8.26. Mat. 15.28. Rom. 4.21.

Rom 4.18. John 6.69.

John 14.29. Mat.14.28.

Verfe 30.31: Luke 24.21;

Gen,12.12,13 Pfalm 31.22. 1 Sam, 27,1.

Ger, 1: 12:13

Philip : 1,25.

Also the word of God once spoken and often reiterated is of equal certainty in it self: but to help our weakness, the Lord goeth over one and the same thing again and again. Things believed are in themselves more certain than things seen, but not apprehended by us with such assurance. Of these who doubteth? of the other who doubteth not at some times? The Prophets, our Saviour Christ and his Apostles, do labour oft to confirm unto us matters of faith by reasons, similitudes, signes, examples, incurring into the senses, not only to better our understanding, but to confirm our faith: which is an argument, that to us things sensible are oft more certain than things believed, though in themselves more uncertain.

Moreover, conclusions theological are in themselves as certain, asare the principles upon which they are grounded, but alwayes they are not fo infallible to our understanding and conscience : because the inference is not so well, readily and plainly perceived, as hath been shewed before. And to though the falvation of the believer be as certain as the word of promife, upon which his faith is furely builded, yet it is not so infallibly known to the believer himself, it being far more easie to conceive that a believer shall be faved, than to affure the conscience, that he is a true believer. What the Lord hath immediately revealed, that faith receiveth with the greatest certaintie: but what is concluded out of the Word from one proposition immediately divine, and another certainly known by some other light, that may be believed with infallible affurance.

And so he that is justified and bath obtained remission of sins, may affaredly know or believe that he bath received mercy of the Lord: otherwise he can never truly be thankful to God for that inestimable benefit. For he that knoweth not whether he bath received it or not, nor can assure himself of it without intolerable and inescusable presumption, how should be from the heart give God thanks for this unspeakable favour? But to think, that

mortal

mortal menare never bound to give God thanks for the greatest benefit that is bestowed upon them in this world, is most absurd.

It is objected, that in this state of temptation (fuch is our infirmitie) affurance would engender pride. And immediate and perfect affurance, such is free from all affault, and impeachment of fear and doubt, might peradventure, by the corruption of our nature, be abused to securitie and pride: but fuch perfection in this life we attain not unto; because the Lord knows it not expedient. As we have a measure of true righteousness, though weak and imperfect: fo have we a measure of true and comfortable affurance against fear and doubt, though, by reason of our weakness, mixed with many fears and doubts. the Lord deals with us in great wildom (knowing our inabilitie to wield any better condition) that by the sweetness of grace we might be allured to yield chearful obedience, and be fustained in temptations, and by the sense of our weakness, together with the sharpness of temptation, fear, and perplexitie, might be kept from fwelling in pride, fecuritie, love of carnal libertie, negligence to preserve our faith, and such like. And as sometimes by his admirable wisdome he maketh sin the whetstone of rightecumes: so by affliction and trouble, by distrusts and fearful doubts, he whetteth and sharpneth our faith and affurance; which by fighting increafeth, and the longer it wrefileth the ftronger it waxeth, whilft faith powerth forth prayer, and powring forth of prayer obtaineth further Brength of faith. Knocking makes the link to burn more clearly, and the shaking of a tree by formie blafts fettles the root and the tree more firmly : fo temptations, troubles, and fears by the wife providence of God make for the increase and confirmation of faith. Asaman in danger of drowning catcheth for held to lave himself: fo whilest the comfort of life makes offer to go from us, we take the better hold thereof; and it becomes so much the more precious and dear unto us-

Bellar, de Juftif, lib. 3. csp. 8: Sect. Tertia. Ratio.

The benefits that come unto us by temptations

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Gal. 3.1 8.

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By our corruption vertues become poyfon: and by the wisdome of God sinnes are made medicines: But as we do not condemne vertue, though our corrupt hearts doe sometimes abuse it; nor commend sinne, for that it is used as a spurre to righteousnesse: no more do we approve doubting, for the good that God works by it; nor disallow sull assurance, because of the evill that might ensue to us thereby abusing the same. In brief, pride is the daughter of corruption, not of sillall considence; nor may it be condemned for it, because that weed springeth from another root.

Sect. 10 .

Vi. lendis tles come untously. ten perion-

Gal. 3.10.

Gal. 5.4. Rom. 4.14. Gal. 3.18. I Joh. 5.10,11 Rom. 6,23.

Jerem. 31.33. Ezek. 30. 37. Ephel. 2,10.

Phil. 1.6.

Mat. 19. 17.

5. 10. A man may believe, fay the Romanists, that hee shall have eternall I fe, if he keep the Commandements : but because he is not affured that he shall so doe, he remaineth in feare. And very justly may he be in fear, or rather in despaire, that looketh for eternall life upon no other condition. The Apostle indeed doth-plainly debarre him from all hope and expectation thereof, when he faith, So many as are of the works of the Law, are under the curfe : for it is written curfed is every one, &c. It is not for them that professe the Faith of Christ, by their keeping of the Commandements, to expect the obtaining of eternall life: Te are fallen from grace (faith the Apostle) that will be in-Stified by the Law: If they which be of the Law be beires, then is Faith made void. The commandements of God are laid before Beleevers not as the cause for obtaining of eternall life, but as the way to walk in unto eternall life, affured unto us by the free promise and gift of God. And of this promise and gift of God, the keeping of Gods commandements is a part, who hath faid, I will put my law into their bearts, and cause them to walk in my Statutes. And though a man be weak, feeble, and imperfect, yet finding and feeling the worke of fanct fication begun in him, he may be affured that he who hath wrought this beginning of life; will go forward therewith unto the end.

Our Saviour Christ said to the young man in the Gospel, If thou wilt enter into life, keepe the Commandements:

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But that young Pharifee was ignorant of the Law and his own estate, rested in external works of righteousness. and when he came to Christ, was destitute of the true knowledge of the Meffias, without which (our Adversa- John 17. 3. ries will confess) there is no eternal life: and so from their own grounds, it is abfurd to imagine, that Christ by these words did simply intend to direct him a way for the obtaining of eternal life by his own works or merits. We grant, the Law to which our Saviour referred that young man, to be therule of obedience according to which people in covenant ought to walk, building their works of righteousness upon faith as the foundation; and obedience, iffuing from faith unfained, to be the way to eternal blifs: we acknowledge also, that no man can be affured of remission of his fins, who doth not walk before God in uprightness and integritie: but this upright unfained obedience is imperfect, the effect of that faith which justifieth, not the cause of justification. When the Scripture pronounceth them bleffed that fear God, keep his Commandements, and walk in the undefiled way, doth it not describe the person whose fins are covered, in which stands his happiness? Our Saviour hath taught us plainly, that except our righteoufness exceed the righteoufness of the Scribes and Pharisees, we shall in no wife enter into the Kingdome of Heaven. What righteousness doth he bere mean? Inherent, or the righteousness of works? For he presseth an uniform observation of all Gods Commandements. The Scribes and Pharifees did (as it feems) even then calumniate him, as they did afterward Paul (and the Papifts do us full) as a destroyer of the Law, because he reproved their confidence in works, and fought to establish the doctrine of faith, which now we teach. Needful in this respect was that caveat : think not that Matth, 5. 17. I am come to destroy the Law and the Prophets: I am not come to destroy, but to fulfil them. And in these words, as our Saviour rendreth a reason, why he that breaketh any of those Commandements, which the Scribes and Pharifees

Upright walking is neceffarie, but . not the cause of Juftificati-Pfal, 119.1,2. and 1. 1, 2, Pfal. 32. 1,2. Matth. 5. 20,

Verfe 19.

Verfe 20.

Pharifees counted the least, shall be counted least in the kingdome of Heaven: fo he maketh passage to the expofition of the Law in the vertes following, where he clears it from the corrupt glosses of the Scribes and Pharifees. And it is to be noted, that he faith not, except your righteousness exceed the righteousness of the Law and Prophets: but, except it exceed the righteonines of the Scribes & Pharifees, to wit, that righteoulness which they taught and pricticed, who made none account of fome commandements which they called the leaft, urged only an externa' observation of the Law according to the letter, without any respect of inward pictic, and maimed and mangled the word as pleased themselves. The sentence therefore must be understood of inherent righteousness, whence the necessitie of good works is strongly concluded The faith that justifieth is lively and operative, ever conjoyned with an affection of pietie and oblequious disposition, as powerfull to bring forth deeds of mercie, as to make fi m and faithful application of Christs righteousness, or conceive fure trust of Gods mercie offered in him. Now what is required in faith that it may justifie, of necessitie it must go before affurance of pardon and forgivenels. True it is then, that without inherent holinels no man can be affured of his acquirtance from fin: but if we enquire into the true cause of absolution, it is the sole grace and mercie of God in Jesus Christ, embraced by a true and lively. faith.

Doth this any thing prejudice Christian assurance, that without true and sincere obedience, at least without a promptitude, aptness, inclination, and resolution to do good works, and walk in obedience, there can be no assurance? No: for the believer relyeth not upon his works, though he exercise himself therein with all diligence: and though he know well that he comes infinitely short of what God commandeth, and bewail his daily failings, and sees he hath need to renew his purpose and resolution to better his obedience, and condemns the

imper-

imperfections that he espieth more and more in himself; yet it is not impossible to be assured of the truth and uprightness of his heart, and sincere, though imperfect, desire and endevour to walk with God: which, as the fruit of the Spirit, and effect of faith, doth evidence his reconciliation with God. For he that feareth God and walketh in his wayes, in the perfect and undefiled way, is justified from sin. And he that knowes that he walketh before God in truth and with a perfect heart, may certainly conclude from this fruit of this Spirit, that his sins are pardoned.

r John 1. 3,4.

6. 11. I mightadde, that the faithful are fealed by the Spirit, and by the same Spirit are enabled to cry Abba Father, whereby they are affured of the pardon of their fins : but I will thut up this matter, briefly thewing what infirmities may frand with affurance of faith, and what fins cannot; that Christians may be directed the better to make trial of their estate. If we fay we have fellowship wish bim, and walk in darkness, we lie, and do not the truth : and if we fay that we (fuch as John then was, regenerate and in the state of grace) have no fin, we deceive our felves, and the truth is not in m. Even such then as walk in the light, & have fellow thip with God, are finners, and not just or perfect in themselves. Who can say his heart is clean? there is no man just, who sinneth not : and yet the Apostle is bold to affirm, that he that is born of God finneth not. The just then transgress the Law, and so are sinners : but they make not a trade of fin, or profession of iniquitie, and fo are not law-breakers or transgrefours. And this the Apostle plainly teacheth, saying, every one that hath this hope (of being the Son of God) dath purge himself as he is pure, not according to the measure of his purity or perfection, but according to the truth, in habit become like unto him : as on the contrary he that commits fin, that is, is a crafts-matter of iniquitie, and laboureth therein, he refembles his Father the Devil, whose chief delight is in doing milchief. Which is further comfirmed by that of our Sa-

Sect. 11. What infirmities may stand with affurance.

1 John 1. 7.

Verse 8.

Pro. 20, 9. Ecclef. 7. 200 1 John 3.9.

James 2. 10.

1 John 3. 3.

1 John 3. 8.

viour

John 8, 34.

1. John 5, 18,

Deut: 32.5.

vious Christ to the Jewes, verily, whosver committeeth finis the fervant of fin: and the fervant abideth not in the house for ever; but the Son abideth for ever; if the Son therefore hall make you free, yee shall be free indeed. He that committeth fin with del ght, wilful indulgence to trangressions, and unrelenting opposition to the clear truth, he is the feroant of fin; but they that are made free by the Son, are free from the raign of fin, not from every act of fin. He that is born of God keeps himfelf, that the wicked one cannot come within him to endanger him, the gates of hell can have no prevailing power over him; he finneth not as the world doth, which lieth in iniquity: but altogether free from fin he is not, nor ever shall be so long as he carricth about with him this body of death. To fin habitually, wilfully, indulgently, with fullconfent and greediness, is not compatible with the hope and profession of a Christian; this foot is not the foot of Gods children : but they have their blemifhes, they fin of infirmity, though not of wilfulness. Sin in its ownnature is opposite to grace: but all fins are not altogether incompatible with grace, that is, they hinder not the grace-

full operation of faith, hope, and love.

The remainders of original corruption, under which the regenerate must labour so long as they live: fins of simple ignorance, and of unavoidable infirmity, which through weakness the faithful runne into every day: these do not stop the lively work of faith in receiving the promises of mercy, but even at the very instant, when these have abode in the soul, faith can and doth make faithful plea for mercy, or otherwise none could plead for mercy before the throne of grace; for in many things we

13: 3: 21 | fin all.

Sins of forgetfulnels, in confideration, and paffion, whereunto there is not advised consent; these are as mosts in the eye, which do somewhat trouble the clear fight of faith; but not with standing them, the heart principally adhereth unto God: and though now and

then

Jahn 3. 4

then through infirmitie a Christian be overtaken with them, yet may he upon good grounds be affured of Gods love. Anger, pettishness, impatience, inordinate fear are fins, which the godly ought and do watch against, and for which they ought and must judge themselves: but if through infirmitie they be over-taken to fpeak an hastie or unadvised word, they must not therefore cast off their confidence : notwithstanding such slips, they may cry in faith, and be heard in their supplications. If any man sin, (to wit of infirmitie, as they do who walk in the light, and addict themselves to the serious study of holiness) we have an Advocate with the Father, Jifus Christ the righteons, and he is the propitiation for our fins. What aniwer the Lord gave to Pant touching his temptations, my grace is sufficient for thee: that may be said of the infirmities of the Saints; fuch fins as be meer and absolute infirmities, God of his grace, revealed in the covenant of grace, is pleafed to grant unto them a pardon of course. Such fins as in regard of their matter, are not repugnant to the main offices prescribed by the Commandements of God, being of frailtie committed, through unadvisedness or sudden passion; these do not denominate a man a Law-breaker; nor fo weaken the power of faith, as that it should not be able to receive the promise of forgiveness; nor suspend the actual claim of evernal life. Thefe frailties may be in the godly without any notable defect of faith : they debar not the foul from cleaving unto God. Abraham faid of Sarah, fber is my fifter : this was an infirmitie, but did not extinguish faith Sarah laughed at the promise, and then denied it through fear : faceb beguiled his Father, faving . I am nith Son Efan: and many futh like infirmities of the Saints are recorded, which arguetheir faith to be weak, not to be deposed from its soveraignty. The reason bereef is not to be taken from the matter or outward act, wherein they offended; but from their heart and affection, which was more enclined to good than to evil, 18,19.

I John 2. 1,2.

2 Cor, 12.7,8.

Gen, 11. 13. Gen, 18.10,11

Gen. 17. 19. Exod. 4. 10.

Job 40. 5. Matth. 16.22. 2 Chron. 35.

2 Chron, 30,

nels they transgreffed. By faith Rahab received the spies

with peace, when through infirmitie the offended in the

Heb. 11.31.

Pfal 19,12,13:.

means of their fafetie. The Prophet David was regenerate without question, and had fure hope that his prayers for mercie should be heard, when he uttered this complaint of himself, who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous fins, let them not have dominion over me : then shall I be upright, and I shall be innocent from the great transgression. So that a faithful man stepping aside, through infirmitie, in the forenamed offences (I fay

through infirmitie, and not of habit, custome, gross carelesness, or delight) doth retain his integritie; and faith, though somewhat shaken, doth keep its standing, and con-

tinue lively to beg and embrace pardon.

But he that finneth of meer frailtie, doth humble himfelf for his daily offences, and labour to repress and mortific his inbred lufts, feeketh forgiveness by unfained confession and hearty prayer, reneweth his purpose and resolution to be more circumspect, and setteth up his watch to Thun and avoid the like fins for the time to come: and if he be overtaken arunawares, he is warned by that flip to look more heedfally to his wayes, begging pardon, and feeking help from above, that he may be able to frand fast : fo that the flip, which did feem fomewhat to loofe him, is an occasion of his sticking faster and closer unto he foul freus cleaving anco God.

Sect. 12 What fins . hinder affurance. Pfal. 51.10:14. I Reg. 11. 4.

6. 12. But if a godly man fall into a foul and enormous crime wasting conscience, for the time he loseth fome degree of newness of Spirit, cleanness of heart, comfort of the Holy Ghoft, integritie in a fort, and peace of conscience. He plungeth himself into the sense of Gods wrath and displeasure, and by his grievous transgression the power of faith is so weakned, that he can neither believe the pardon of any one fin formerly pardoned, nor lay actual claim to any priviledge of grace formerly enjoyed.

The favour of God towards his children is unchangeable, the fentence of pardon granted shall never be reversed; even after fome grievous fall, the feeds of grace abide in them, and they remain in the state of Justification ; but whilest they continue in such an estate of sin, they can make no actual claim to the promifes of eternal life, The feeds of grace abiding in them, they ftill retain their right and title to eternal life to be given of free and undeferved grace: but they are suspended from actual claim, until they rife again by true repentance; and then they recover not a new right or title, but a new claim by vertue of the old title. For it is the perpetual ordinance of God, that if hischildren ftrike out of the way by fin, they malt rife again, and renue their faith and repentance, before they can have any found or true hope of falvation. There can be no Christian affurance, which doth not fully consent and accord with these and such like passages of holy Scanture:if I regard iniquitie in my heart, the Lord will not bear me : the foul that sinneth shall die. Know ye not, that the unrigreous shall not inherit the kingdome of God? Be not deceived a neither fornicators, nor Idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankinde, nor theeves, nor coverous, nor drunkards, nor revilers, nor extortioners, shall inherit the king dome of God. If therefore a godly man, as David, turn aside into fin of this kinde. he can have no assurance of mercy, till this iniquitie be broken of by unfained repentance. For faith cannot receive what the word of grace doth not promile : but pardon of fin is promifed to them only that confess and forlake their iniquitie; that forlake all fin in habit, delight, and indulgence; gross fin atterly and upon good advice.

5. 13. The raign and absolute dominion a of fin doth utterly exclude grace, and he that is so guilty, hath nothing in him that can cry or call for pardon or forgiveness. In whom sin hath this dominion, he as yet is under 4 the curse of the law, and the wrath of God abideth on him:

Pfal. 37. 24, John 10. 28, 29, 30. John 8. 35, I John 3, 9,

Pfal. 66, 18, Ezek. 18, 4.

r Cor. 6. 6. Ephel. 5. 5.

Col. 3. 5, 6. Rev. 21. 8.

Sect. 13.
The abfolute raign of fin will not ftand with the ftate of grace.

a Rom. 6: 12.
13, 14.
b John 3. 36.
Deut. 9. 24.
Matth. 7. 23.
Num. 15. 30.

for the presence of grace infused is a negostary qualification to the pardon of fin, and wheren the doth bear such sway as to shut forth what soever in us should intreat mercy, it doth that him up under wrath. Were it possible for a man regenerate (which shall never befal them that are called according to the purpose of God) after grace received to sin wilfully, with full consent, delight, and contentment, to the utter extinguishing of the Spirit of grace, or smally to abuse any extraordinary measure of inherent grace, by indulgence to known sins secret or open; he should fall from the state of Justification, and be called to a strict account, as well for all his former sins, as this abuse of his talent.

6. 14. Afforance of falvation, if true, is ever joyned

Sect. 4: True affurance breeds encrease of resolution and care to please God. 1 John 3, 22-

with a religious and confcionable defire to walk before God in all well-pleafing, and to do the things that are acceptable in his fight: and affored flanding in grace dependsupon a like certainty of not continuing indulgence to known offences, or groß negligence in repenting or bewailing feeret fins. W here this priviledge is possessed, the heart is most tender and sensible of sin, most watchful to thun and avoid whatfoever is displeasing unto his Highness, grieved with holy indignation for former loofness and untowardliness: there flourisheth unfained love to God for his mercy, and to the brethren for the Lords fake; found humility and free fubmiffion to the Lords willand command in every thing; fincere and continual thankfulness to God for all his gifts, both in prosperity and trouble, health and sickness; holy coverousness after spiritual things, joyned with found delight in the Word of God, and base account of all things in comparifon of Christ: holy and reverent admiration to see his frate thus changed, from fo low a depth of mifery, to fo great an height of glory : fweet contentment, joy unspeakable; with continual care and constant resolution to better his obedience; and merciful zealous defire, both

by edifying speech and godly example, to draw on and

build

Luke 7. 47: 1 Juhn 4. 19. Cant. 5. 8: & 8:7. 1 Pet 1. 8: P[al, 103. 8, 2, 3. 1 Car. 14. L. Gel. 3. 1, 2. Phil, 3. 9:

Pf4. 4. 6, 7. 8. 63. 3. 1. Pet. 1. 8. Ads 8. 39. 3pm, 5. 4.

build up others in faith and godlines. How can it be conceived, that a man should be affured of the pardon and forgiveness of many and great offences committed by him. but it will work a greater loathing and deteffation of fin, unfained abasement for former wickedness, consinual watchfulness to keep himself pure, and ardent love with inward joy that cannot be expressed? How can a man be perswaded, that greater happiness is given him of God than all the world is worth, that more fins are pardoned him than he hath hairs on his head, the least whereof is sufficient to plunge him into the nethermost Hell's but he must needs love the Lord who hath graciously looked upon him in his diffress, rejoyce with joy unspeakable and glorious, and keep continual watch against the baits and allurements of fin, that he lose not his comfort, nor dishonour God, who hath done so great things for him? The Malefactor is glad of his Princes pardon, specially of his Highness favour, whereby he is advanced When the Jews heard of into great honour and dignity. the proclamation of King Cyrus (by which they were let | Pfal. 126.132. free from their long and tedious captivity) they were rapt with joy and wondring, that they were like to men that think they rather dreame, then indeed possess the thing that their foules longed after: how much more will certain affurance, that we are fet free from the perpetual bondage of fin, and restored to the everlasting freedome of righteousness and life, make us wonder at the infinite wisdome, and unspeakable goodness of our heavenly Father? The Saints confidering the goodness of God towards man in his creation, break forth into holy admiration: Lord what is man that then art fo mindful of him! The Prophet calling to minde long after, what God had done for his foul in delivering him from the terrour of death, and power of the grave, cannot pass it over without fervent thanks and praise, what shall I render to the Lord for all his benefits towards me. And when Peter came to himelf, and faw indeed that he was delivered from the tyran-

Pfal. 8. 4. 5. Job 7. 17. Pfal. 144. 3.

Pfal. 116. 12

Ads 12. 11.

nie of Hered, from the deep dungeon and bitter death prepared for him, he entred into a religious and thankful admiration of the great power and mercie of the Lord, faying : Now I know for a truth, that the Lord hath fent his Angel, and hath delivered me from the hand of Herod. How much more ought and will that man, who is affured of Gods favour and love towards him, for ever admire the mighty power, unspeakable goodness, and rich mercy of God, who hath delivered him from the pit of Hell, from the power of Satan from the curse of the Law, and from the waiting for of all the wicked Divels and damned Spirit, and hath translated him into the Kingdome of his dear Son? And if he daily consider his unworthiness, and renued fins, he shall see more cause to wonder every day, than at the first, if comparison may be made in such a case, and to renue his repentance, care, watch, and refolution to better his obedience. For it is not to be wondred at, that God pardoneth the fins of his children daily, and continueth his mercy towards them, and the fense of his love, even unto the end? Who can think upon his flips and infirmities, which break from him every day, for which the wrath of God is justly provoked against him; and withal remember how God is pleased to spare him, to grant him access into his prefence, and to afford unto him the fenfe of his love: but he must needs be astonished at the enjoyment of so great and incomprehensible, so large and long enduring kindness? His heart must be enslamed with love, and enlarged in praises still more and more, his affections raised to frive against fin, and fet upon the works of holiness and righteoufness whereunto they are designed, every day more and more. Affurance of falvation then doth not beget fecurity, but quickneth to more fincere, fettled, & confrant obedience : nor is it possible, that a Christian should hold his affurance longer than he doth follow, cheriff, and feed this heavenly affection in himfelf.

CHAP.

CHAP. IX.

Faith is grounded upon the Word of God, not upon the authoritie of the Charch, and resect upon God' in Christ, not upon the Saints militant or triumphant.

THe Schoolmen divide the object of faith into the material object, and into the formal. The material are the articles or things believed. The formal is the foundation and last main principle whereupon faith relieth, or that whereinto the affent, which faith yieldeth unto the matter believed, is resolved. In which sense, the object of faith is all one with the foundation or groundwork of it. But howfoever we understand it, whether for the main reason and last resolution of assent, or for that whereupon our confidence leaneth, relieth, resteth; the authority of the Church cannot be the ground, nor the We believe Saints triumphant the object of faith divine. that God hath his Church: but we neither believe in the The ground or foundati-Saints militant nor triumphant. on of faith must be some thing, which is purely and simply divine, admixt with no errour, yea, subject to no errour; the indubitate word and revelation of Christ, the divine & prime veritie revealed by inspiration. But the Word of God alone is purely and fimply divine, admixt with no errour : the Church is subject to errour, neither hath it any truth immediately or by divine inspiration, but by second means ; the authoritie of the Church is a thing creaete, distinct from the first veritie. The immortal feed, whereby we are regenerate and made faithful, is the only formal principle, or ground of faith. The Word of God alone is that immortal feed. Therefore the Word of God alone; is the only formal principle of faith.

And even as in husbandrie, although divers instruments and means be requisite and necessarie; to wit, plowing,

Seft. I.

The authority of the Church cannot be the ground of faith.

1 Theff. 2.13. 2 Tim. 3. 16.

Rom, 11.20.

1 Pet, 1. 23.

fowing:

fowing,&c. yet the feed is the beginning and fole immediate cause of the grain springing up: even so in the spiritual plantation of saith, in which our soules are living sields, the immortal feed, which the Apostles sirst preached, and afterwards committed to writing, produceth saith, as the sole principle, immediate motive, and formal object of saith; and the ministerie, authoritie, and calling of the Church produce the same, as the adjuvant and instrumental cause, or as the means of applying the Word and seals thereof, but not as the first principle. Whatsoever credit the Church hath, it receiveth the same from the Scriptures, as is acknowledged by some of our principal Adversaries, and confirmed by the Apostle, who saith; we are built upon the foundation of the Prophets and Apostler.

Ephel. 2, 20.

The present faith of Christians is of the same kind with the faith of the Prophets and Apostles. But the faith of these holy men was sounded upon immediated vine revelation, and not upon the authoritie of the Church.

Sed. 2.1 The Papifts make the Popes authoritie the only ground of faith.

6. 2. Herein the Romanists faith differs from the faith of antient Christians: for the Saints who lived ofold, grounded their faith upon the pure and faithful Word of God, as upon a fure foundation; but the authoritie of the Pope, whom they call the Church virtual, is the first ground and last resolution of the Romanists faith. Indefinirely or indeterminately, they teach, whatfoever God hath spoken is most true, in that sense wherein he meant it: but if we descend to any determinate speeches, written or unwritten, either acknowledged or supposed for Gods Word, the present Romish Church doth take upon her absolutely to judge of all, and every part of them. If we speak of that Canon of Scripture which we have, the sense or interpretation of any text; any article of faith concluded out of it, the only cause they do or can believe them infallibly, is the Popes infallibility that commends them.

The Churches or Popes proposal is not only a condi-

tion requifice, but the remonstrative root the immediate canfe and reason of their believing divine revelations. And if it be a reason why they believe them, and sway the minde to embrace the truth, then it is the proper efficient cause of beliefe. According to their doctrine, the Orthodoxal answer to this Interrogation, why do you believe the doctrine of the Trinity to be a divine Revelation? is, because the Church proposeth it to me for such But he that admits this answer for found and Catholick. and yet denies the Churches proposal to be the true and proper cause of his beliefe in the former point, bath smothered the light of nature by admitting too artificial a fubtiltie into his brains. Whatfoever it be, caufe, condition, circumstance, or effect, that truly satisfieth this demand, why do you believe this or that? it is a true and proper cause of our beliefe, though not of the thing believed.

We must here observe that there is a two-fold resolution; one of the things or matters believed or known into their first parts or elements; another of our beliefe or perswafiens concerning them, into their first causes or motives, In the one, the most general or remotest cause; in the other, the most immediate or next cause alwayes terminates the relolution. The one imitates, the other inverts the order composition. In the first acceptation the first veritie or divine infallibility is that into which our faith is lastly resolved. For this is the first step in the progress of true beliefe, the lowest foundation whereon any Religion can be built. But in the second acceptation (as we alwayes take those terms, when we resolve our own perfwations) that is, for a refolution of all doubts or demands concerning the subject whereof we treat; a Romane Catholikes faith, multi according to his Principles. finally be refolved into the Churches or Popes infallibility. For this is the immediate ground, or first cause of any particular determinate point of Christian Faith: and the immediate is alwayes than into which our perswafions concerning

cerning the effect, is finally refolved, feeing it can facisfie all demands, doubts, or questions concesning it.

It will not help them to colour over the matter, and fay, God revealing divine truth is the formal object of taith to feeing God worketh mediately, and revealeth no truth into us but by external means and divine authoritie in it felf is hidden and unknown: therefore the thing whereinto our faith is refolved, must be something externally known, which we may read or hear. And our Advertaries must lead us to secret revelation, which in words they pretend so much to defie, or yeeld its an external foundation and formal object of faith: and rejecting the scriptures, what sever they gloss in words, they neither can, nor do name us any other indeed, but the Roman Pope and Church.

Nor will it boot them ought to fay, that Gods word in the Churches mouth is the rule of faith, whereinto it is finally refolved, feeing the Church defines nothing but by Gods word written or unwritten. For this is more than the party which believes it can know ? nor bath he any other motive to believe it, befides the Churches definition or affertion. Suppose then we should conceive so well of a temporal Judge, as to prefume he did never speak but according to the true meaning either of statute or customarie law: yet if we could not know either the one or the other, or their right interpretation, but only by his determinations; the law were little beholden to him unlets for a flour) that should fay, he were resolved joyntly by the Judge and it. For feeing the law is to him altogether uncertain, but by the Judges avouchment or interpretacion, bis last resolution of any act of justice, anust be only into the Judges skill and fidelity. It guinto adoo shound

It is true indeed, that the Churches and horitic is not comprehended in the object of belief, whitest it onely proposeth other Articles to be believed. No more is the Sun comprehended under the object of our actual fight, whilest we behold colours, or other visible things by the

vertue

vertue of it: But yet, as it could not make colours or other things become more visible unto us, unless it self were the first visible (that is, unless it might be seen more clearly than those things which we see by it, so we would direct our sight unto it;) so would it be impossible, the Churches infallible proposal should be the reason of a Roman Catholikes belief of Scriptures, or their orthodoxal sense, unless it were the first and principal credible, or primarie object of his belief, or that which must be most clearly, most certainly, and most stedsastly believed, so as all other articles besides must be believed by the belief of it. Nor is this proposal of the Church necessarie to the first plantation of faith only, but to the growth and continuance of it; as well after faith is produced, whilest it continues, as whilest is in planting.

6. 3. But to leave this misterie of Romish iniquitie, and to return to the matter. The authoritie of the Church is not the ground of Christian faith, but the holy Scriptures; and faith refteth not upon the Saints, but upon Jefu, Chrift. God and Christ is the object of confidence according to the Scripture. a God as the author and parent of all good things, of whom are all things and we in him : 6 Christ as the only Mediatour of God and men, by whom are all things, and we by him: or by whom God bestoweth upon us all faving bleffings, and by whom we come unto God. c They are accurfed who make the arm of flesh their stay, and trust in man, in whom there is no help or power. The present faith of believers bath the same object with the faith of Adam after his fall, Abel, Abraham, Noab, David, the Virgin Marie, all the Patriarchs, Prophets, and Apostles. For faith is a one in object and kind, though different in number and degree. But the confidence of Adam, Abel, Noah, Abraham, &c. was exercised about, or directed unto God in Christ : not set upon any Saint. Abraham and the rest, who lived before and under the Law, believed in the Messias to come: the Apostles and all the faithful fince, believe in Christ already

Sect. 3. God and Christ (not the Church and Saints) is the only object of all true confidence and truff. a Efay 26.3, Pial. 130. 5. 6, 7. & 22. 5. Pro. 3. 5. b John 14. 1. I Per. 1.21. Rom. 3. 22. Pfal. 2, 12. c Jer. 17. 5. d Ephel. 4. 4. Heb. 13. 8.

come : but in nature the object of their faith is one and

Bellar. de Christ. lib. 1. cap. 5.

Catech, Rompart, 1, cap. 11, q. 19.

Rhem. Annot. in Rom, 10. 14.

Exod, 14.31. 2 Cron.20.20.

Deut. 28.66. Job 24.22. Esay 33.15. I Sam. 27.12. Jona. 3.5.

Jer. 17.5.

Pfal. 106.12.

Out Adverfaries confess thus much : Bellarmine proves Christ to be God, because it is written of him, Bleffed are they that put their truft in him: and the Scripture, faith he, teachethevery where that we must put our trust in the The Romane Catechisme teacheth that true God alone. we believe the holy Church, not in the Church: by which divers form of speaking, say they, God the Creator is distinguished from things created. But the Rhemists in desence f their Saint-invocation, are driven to say, that we are to truft in the Saints departed, and that the Scripture ufeth alfo this speech, to believe in men, as, they believed in the Lord, and in his fervant Moles: believe in the Lord, and see hall be established, believe in his Prophets, &cithis is their first presence, whereby they feek to cover their idolatrie, whereas they might cafily have known, that the Vulgar and the Seventie both translate thele places, they believed Moses, and believe bis Prophets: and not, they believed in Moses, believe in his Prophets. And it is certain, the preposition here added in Hibren. doth not ever answer to In, in our language. What? that it is no less than blasphemie to say, that the Israelites were commanded to put their confidence in Moles and the Prophets, either as the principal authors and parents of any good, ora: Mediators betwixt God and them, by and through whose mediation they should obtain all good things ipi itual and temporal. For fo they should have made them their arm, who were but fich. What is alledged out of Exedus, Moles speaketh in repreach of the Manelines, who believed neither the Lord, nor M. fes, touching the promise of their deliverie out of Egypt, until fuch time as they baving quite paffed the Red Sea, did fee their enemies dead in the Sea. And though they believed the truth of the Lord. and the word of his fervant, when they had the accomplishment of his promile; yet they did not confidently betake themselves to the Lord, as their

their only refuge, and rest under the shadow of his wings. For the Lord complaneth often of their infidelity towards him : and the historie makes mention of their diffruft. murmuring, and rebellion against the Lord. In the other place the people are praifed, as those who rested in the word of the Prophet, before that the promise was effe-Red : but they leaned not upon the Prophets, as authors of their help; neither had that been praise-worthy in them, nay, it had been deteftable idolarrie. If they will have the Hebrew preposition to be of force in those places, by Moferand the Prophets, we are to understand the word taught by Mofes and the Prophets, from God, as the Chaldee explaineth it; they believed in the word of the Lord, and in the prophecie of Moles his fervant. The exposition of both texts may be taken out of that of the Lord to Mofes, Loe, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever : that is, that they may receive thee for a faithfull and true Prophet, and believe in the word that I shall make known unto them by thee. And as the Ifraelites are faid to be bapriced into Mofes, that is, into the doctrine or Law of Moles, whereof he was a Minister : fo are they faid to believe in Moses and the Prophets, that is, in the word which they taught from God. They were the instruments and Ministers of the Lord, and ministerially the people believed in them, that is, in the word of the Lord published by them: Of Sion it is said, the poor of his people hall truft in it. The meaning is not, that the faithful shall out their trust in Sion, as we must hope in God : but that the inhabitants of Sion thall dwell in a quiet and secure place; as the Prophets often affirm, that falvation is in Sion. It may well bee translated, the poor of his people Ball becake themselves water it, as unto a place of protection and refuge by the bleffing of God : not as unto the chief flay and prop of their fonles.

They further object, that the Apostle referreth faith

Pfal. 78.22. Heb. 3-18.

Bellar. de Juftif, lib. 1. cap. 11. Seft. Illud denique.

Exod. 19. 9. John 5. 45.

I Cor, 10. 2.

Efay 14.32.

Joel 2. 32. Job 24. 8. Pial. 104. 18.8 Philem. 5.
Bellar, de
beatitud.
Sanct lib. r.
cap. 20.
Verse 6.

Ephef. 1. 15. Coloff, 1. 4.

and love to the Saints, faying; Hearing of thy love and faith, which then hast towards the Lord fesus, and toward all Saints. But in this place faith is referred only to Christ. and love to the brethren, as it appeareth in the two verles next following. In the former whereof faith is restrained unto Christ, and in the latter, the love here mentioned is carried to the brethren: which appeareth alfo, in that other where upon the same occasion, he to distinguisheth faith and love, that faith is appropriated unto Christ, and love referred to the Saints. For the very words also, the Apostle bath fo fenced them, that although the truth were not otherwise clear, our Adversaries can have no advantage for their doctrine of pinning our most holy faith upon the fleeve of every Saint: for although he have coupled Charitie and Faith together, which in other Epiftles he doth distinctly refer the one to Christ, the other to the faithful; yet he hath used prepositions, which note that faith must; als no further than to Christ, as charitie goeth no further in this place, but unto the Saints. where the proposition | eis | is such as might have ferved toth to note our faith towards Christ, and our charitie towards our brethren; he declares that he would not have Faith and Charitie carried to one and the same object, by the choice of feveral bands of prepositions, wherewith to tie each of these vertues with the subject whereunto they belong. But to go no further than to the Rhemists Translation, can they fay, that we have charitie in the Lord Jefus ? If with the latter clause further removed, which is towards all Saints, they will have both Charitieand Faith conjoyned, it followeth much more, that with this clause. In the Lard Jefus, which is nearer unto charitie than the other, they ought both also to be coupled. If this be abfurd, much more is it, that upon this ground of coupling Faith and Charitie together, they would have them both carried and applied unto these words, unto the Saints. As for the order of words, and coupling things together, which are to be referred distinctly, the like is to be found

in other passages of holy Scripture. Again, love and Faith may be put for faithful, firm, and stedfast love; the like whereunto we may often finde. But by this wresting of the place, our Adversaries are driven, not only to believe in the Catholike Church, but also in every several members of the Catholike Church. For seeing the Apossic commendeth Philemon for his love towards every Saint that came unto him; it followeth, that if (as they say) he commendeth faith towards the Saints, he commendeth it towards every man a part: and so every Christian is to believe in other which our Adversaries will not affirm.

Marth, 22, 12,

CHAP. X.

Of the Effects, Subject and Degrees of Justifying Faith.

A Any and excellent are the fruits and effects of faith, for which cause it hath been adorned with many fingular titles of honour. It is called the gift of gifts, the foul of our foul, the root of an honest life, the character of the sons of God, the key whereby the treasures which are in Christ are opened unto us, the mother of found joy, and nurse of a good conscience, the hand whereby we apprehend Christ, the eye whereby we fee the invisible things of God, the mouth whereby we receive the food of falvation, the pledge of our eternal inheritance, the earnest of our peace with God, the feal of our election, the ladder whereby we certainly and fafely ascend up to Heaven, the shield of a faithful foul, the fword whereby wee beat and wound our enemies, the token of our union in Christ, our victory, and the band whereby we are united unto the chief good. The fruits of faith are divided into two heads; Internal and External, which the Schoolmen call Elicite and Imperate. But to fpeak of them

Sect. 7.
The benefits and effects of Faith.

4 12 4 10 1

K 2

orderly

orderly as they are fet down in Scripture, we finde them to be thefe.

Rom. 11.17. John 15.1. Ephel. 5.30.

Rom. 8. 10. 2 Cor. 12.3.4. Hof. 2. 18,20. Acts 10. 43. Bom. 3.25,28. Acts 13. 39. Rom. 9. 32. 8 1. 17. & 5. 1. A&5.15.9. Col 2, 12, Gal. 3. 7, 9. John. 12. 36. Gal. 3. 25. lohn 1. 12. Heb. 11.6. joh.7. 38, 39 Ephe. 1.1 917. Gal. 3. 14. John 15. 355.

John 1, 16. 86, 15. 6.

Gal. 2. 20. John 4. 14.

Ephef. 3. 17. Ephef. 3. 12. Hab. 10. 22. & 4. 14. Tic. 1. 15. I Per, 1. 5. I John 5. 4.

By faith we are engraffed into Chrift, and made one with him, flesh of his flesh, and bone of his bane lively members of that body, whereof he is the head : and by Christ we are united unto God. In Serieture to be in Christ and to be in Faith are put indifferently. By faith we are married unto Christ and have communion with him in his death and refurrection, he and all his benefits are truly and verily made ours : his name is put upon us, we are justified from the guilt and punishment of in, we are cloathed with his righteoufness, we are fanctified against the power of fin, having our nature healed and our hearts purified : we draw vertue from him to die to fin, and live to righteoufness. By faith we are admitted into the Family. of Abrah an become the children of light, are adopted to be the Sons of God, are made acceptable unto him as heirs of life, unto whom he willeth eternal bleffedness, and do receive the promise of the Spirit. By faith we abide in Christ, and have perpetual communion with him. It is the loadstone that looks ever to Christ as that doth towards the North : and as that drawes iron unto it, so doth faith joyn our hearts to Christ perpenually. By taith we receive of Christs fulnels, have pollettion of him. do live in him, and are fo refreshed by him, that we shall never wither or feel fearcity. Water in adirch may be dried up, fo cannot the pond which is fed with continual forings. By faith Christ dwelleth, and suleth in our hearts. we have access to the throne of grace, the temporal gifts of God are fanctified unto us, all spiritual blessings are continued and augmented in us, and we are kept to the falvation to be revealed. Faith overcometh the world : the manifoldill examples of the multitude, which like a raging ftream bears down all before it, and the alluring tweet baits of the deceitful inchanting world, which are moit frong and dangerous : even what foever within us or without us would draw from the law of God t it quen-

quenched the fierie darts of the Divel, putteth Satan to flight, and keepeth us fafe from the mightie adverfarie of our foules and falvation, Faith obtaineth of God what we ask agreeable to his will, prevaileth with him, maketh the ordinances of God sweet and comfortable, receiveth what is profered in the word and facraments, and maketh that we shall never be ashamed nor confounded. Faith encreafeth knowledge, enflameth the heart with love stronger than death, hotter than coales of Juniper, which cannot be quenched with much water; stirreth up carnest fighes and groams, enlargeth the heart in thankfulness and holy admiration, bloweth and quickeneth zeal, renounceth Sathan and all his works, crucifieth the flesh with the affections and lusts; contempeth the world, feorneth the base and transitory pleasures or profits whereby it doth allure to with-draw from God. and despiseth the frowns, threats, and utmost wrongs that it can do, in respect of the love of God and Christ Jesus, or hazza ding his part in the eternal happiness. It armeth with patience and invincible constancy, breedeth peace of conscience and joy unspeakable, maketh valiant in the combate, ftriving against fin, couragious in difficulties, confident in desperate dangers; is accompanied with holy fecurity concerning the grace, protection, and love of God, joyned with a certain expectation of eternal falvation, and affurance that all things shall wo k together for the best. It seasoneth prosperitie, receiveth earthly bleflings as pledges of Gods special and Fatherly love, and lifteth them up to spiritual use: it sweetens afflictions, supporteth under them, teacheth to profit by them, beareth them meekly, expecteth deliverance, and triumpheth before the victory. It feeth things invifible, affureth above likelihood, fense or reason, allayeth perplexing thoughts and fears, and breaketh off temptations. It stayeth upon the word of promise, and is confident of things, to reason incredible, in nature impossible, to sense direct contrary, because God hath

Ephel. 6. 16. I Pet. 5.8.9. Mat. 8: 13. 1 John 5. 14. Gen.32. 26. He b. 4. 2. Rom. 1. 16: Mark 16. 16. Rom. 5. 5. & 10, 11. I Pet. 2. 6. Pfal, 25. 3. & 22, 5, 6. oh.6.68 6 .. Gal. 5, 62 Lake 7. 47. 1 Pet. 1. 8. Rom. 8. 26. Gal. 4. 6. Rom. 8, 15. Gal. 6. 14. Ephel 5. 110 Heb.11.8. 23. Rom. 5. 1. 1 Pet. 1.7. 2 Cor. 1. 9. Phil. J. 25. Rom. 14. 7. 1 Pet. 1. 8. John 8, 56. 2 Tim, 1, 12. Heb. 11.34,35 2 Chro, 14, 11. & 20. 12. 1 John 3. 21. Luke 7. 50. Ephef. 2. 8. Rom: 8, 18, Gal. 5. 5. Heb. 8, 12 Heb. 11. I. John 8, 56. Heb. II. II.

17.19.

Pal 27. 1, 2, 13, Efay 28. 16. Das. 6. 23. Jer. 39, 18, Rom, 11. 20. Rom. 10. 10. 2 Cor. 4. 13. 1 Tim. 3. 13. Rem. 1, 12, Pfal; 16. 3. Lu. 22,3,2,33. Jam. 5 15. Heb. 10. 38; 39.8 11.43.7, 8. 33. 34. Colof. 2. 7. 2 Thef. 2. 13. Bom. 11, 20. & 5. 1, 2. Pfal, 1. 3. Ifa.40.30,31. Phil. 4.11. 1 Pet. 1. 5. Ephel. 2. 8. Rom.4, 13,14.

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faid them. It preferveth from ill means; laboureth conscionably in the duties of our callings, yet without covetoulnels or diffracting care : [walloweth the painfalnels of honest labour, and obtaineth many temporal bleffings and deliverances, yea, and spiritual priviledges for our felves, for our posterity, and for others. Faith preferveth from falling, raileth us again being fallen, maketh courageous and hardy in the profession of the Gospel, even to the loss of goods, liberty, and death it felf; it sweetneth the communion of Saints, linketh the beart in love to them that fear God, laboureth the conversion of them that go aftray, and the building forward of them that be called, and the comfort of them that be diffreffed in foul or body; maketh profitable to those that be without, workethrighteouiness obtaineth a good report, & wholly refigneth it felf to the will of God, And to conclude, by faith we are certified of our election, are made wife unto falvation, do fland in grace, are affored of prosperous success in what we go about, do learn how to want and how to abound, and possess all things when for the present we have nothing in hand: are enriched with many foiritual graces, are kept to our heavenly inheritance, and shall be glorified in the life to come. These be the found, comfortable enduring fruits of faith, in which respect who can but fav, that faith is an excellent grace, a rich jewel a pearl of price, the Christian mans treasure? Faith is a principal thing, the merchandife thereof is better than filver, and the fruits thereof than fine gold. Without faith there is no plenty to man on earth . with faith there can be no want of any thing that is good. For how can he lack any good thing, who hath God for his Father, Christ his Saviour, the holy Ghost his sealer and comforter, the Angels to guard him, Heaven his inheritance : who hath Gods faithful promife, confirmed by oath and feal, to fecure him of all things needful, grace, comfort and earthly bleffings, and is kept by the power of God unto falvation? But

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But here it must be observed, that faith doth not effect and perform these things, by any excellencie, force, or efficacie of its own above other graces; but in respect of the office whereunto it is affigned in the covenant of grace. It is a cause onely Instrumental, and that is attributed untoit, which the principal cause worketh. Faith justifies not as an act or quality, but as it receiveth Christ: faith purifieth not the heart of it felf, but as it is the inftrument whereby the Spirit worketh. Whatfoever we are made by faith, we are made it in Christ; and whatfoever faith makes to be ours, it is also in Christ. Therefore faith maketh not God to be our God, but in Christ : nor us the children of God, but in Chrift. And whatfoe. ver grace is wrought in the heart of any man, it is the gift of God, the work of the holy Ghoft : but faith is the Inftrument whereby the Spirit doth more and more renew and purific our hearts.

6. 2. Of all creatures only man is capable of faving or justifying faith not the bleffed Angels who never finned; nor the evil Angels, who are that up in prison, and referved in chains of darkness against the day of judge-

ment

The Saints in glory do injoy immediate fellowship and communion with God by sight, and know most perfectly and most clearly: but the light of justifying faith, which doth include and suppose imperfection, pertaineth to this life, in which we are in the way moving to perfection, not yet attained auto perfect vision. So that faith is proper unto man in this life, in his journey towards his perfect home and eternal habitation; but all men are not enriched with this precious gift of mercy, and rare jewel of grace.

All men have not faith. Many are not so much as outwardly called, the lound of the Gospel hath not reached unto them: many that hear, understand not, be not affected with the truth: and in some that be affected, the word takes not kinde rooting, is not well planted. Those

Sect. 2. Of all creatures man is only capable of justifying faith.

2 Pet. 2. 4.

2 Thef. 3. 2. Ifa. 53. 1. Mat. 11. 25. & 13. 11. Rom. 9. 18. Tit. 1. 1. Acts 13. 48. Rom. 11. 5. I Joh. 10.12. 15, 16. Ioh. 6. 37, 39. & 10. 29 & 17. 2, 6.

Mat. 1. 21. & 18, 11.

Mat. 11. 28. Mark 1. 15.

I lohn 5, 1. Iohn 1, 12, 13. Iohn 6, 44.

Mark 1. 15. Luke 24. 47. Acts 2.37,38.

Luke 13. 3. 1 Iohn 1. 9. to whom faith is given are described to be the select of God, the seep of Christ, and to be given of the Father unto Christ.

The subject of justifying faith is man a finner, called according to the purpose of God, acknowledging his offences, and hungring and thirfting after mercy for none but a finner can acknowledge Christ for his Saviour, for be is the Suviour of finners. Faith in Christ for remission of fins is necessary for them only who have offended : but every finner cannot believe, every one is not fit to receive the promile of mercy. The enemies of the Golpal of Christ. worldlings, hypocrites, and all in whom fin reigneth, can have no true faith in Christ : he only is fit to embrace mercy, who knoweth that he is lost in himself, and unfatiably defires to be eafed of the heavie burden of his fins. Faith is not a work natural, but fuper-natural; not of nature, but of grace; not of the power of our free-will, but of the efficacie of Gods Spirit, whereby we answer to the effectual call of God, and come unto him, that we might be partakers of life eternal. The infusion of faith is necessarily precedent to the act of faith, and grace to believe is given before we lay hold upon Christ. And It faving effectual calling be precedent to faith, the fubiect of living faith is man favingly called according to the purpose of Gods will We cantrach no faith to filvation but according to the rule of Christ, repent, and believe the Gofpel: no remission of fins, buraccording to the likerale. But faith feeketh and receiveth pardon as it is profered in the word of graces Repentance is necessary to the pardon of fin, as a condition without which it cannot be obtained, not as a cause why it is given. If mercy should be vouchfafed to all indifferently, the grace of God fhould be a boulfter to mans fin, there should be no difference betwixt the just and unjust, the penitent and obstinate. Paith cometh to Christ as an humble penitent petitioner, fulge to the throne of grace for what is promifed in the Golpel, & it receiveth according to the promise of mercy. 5. 3. The

6. 2. The fear of faith is the heart, but the heart contrite, humbled, bewailing fin, denying it felf, and affected with defire of remission of fins. As the stomach is the place in which meat is received, but it is necessary it be defirous of meat : fo the heart is the place where remission of fins is received and felt, but it must be an heart desirous of, and thirsting after pardon With the heart man believeth. If the mind and will be two diftinct faculties of the foul, then juftifying faith is refident in both, but principally in the will: because it affenteth to divine revelation as true, and embraceth the promifes as much betrer than any contrarie good, the world, the Devil, or flesh can present to prevent our choice of what it prescribeth for our faving health. For the word of promife, not onely containing truth, but offering good unto us, cannot fully be received with the understanding, but the will also must move rowards it. And so faith is not only a knowledge or affent in the minde, but a godly affection in the will, which doth go to embrace, rest upon Christ, or the grace offered in Christ. Therefore the nature of faith is described by words, which fignifie to stay and roll our selves upon God, and to lean on him as one would lean upon a staffe: and by faith we come unto Christ and receive bim.

It is objected, that one and the same vertue of grace cannot be in distinct powers and faculties of the soul, nor faith in distinct subjects. Whereunto several answers are made: first, that one and the same thing in divers respects may be referred to divers subjects, as these subjects are not altogether separated, but conjoyned amongst themselves. So friendship is one moral vertue, and yet in the minde and will both. Love and hatred is nothing but the affection of good or evil will unto a thing known in the understanding. Our adversaries themselves place hope in the understanding and the will, attributing a double certaintie unto it, one in respect of the understanding, another in respect of the will. And so faith being one, doth

Sect. 3.
Faith refideth
both in mind
and will-

Rom. 10. 10. Afts 8. 37. 2 Pet, 1.19: Afts 16. 14. Zach. Boverius cap. 6. 2. fymb. Bonaventura in 3. dift. 23. q. 2. att. 1. Suarez. d. 1, 8. c. 15. n. 2. Sotus de natura & grat. 1. 2. C. 6. 2. C. 5. c. 2. C. 6. C. 2. C. 5. c. 2. C. 6. C. 2. C. 2. C. 2. C. 6. C. 2. C. 2

Bellar. de Juflif.lib.1. cap. 6. Hac Phylofophia,

Bellar de Jufif. lib. 3. cap, 11.

roperly

properly possess one subject, to wit, the soul : but confidered according to the two faculties thereof, it possesseth theminde asic understandeth and affenteth; the will, as it receiveth and embraceth the word of promise. Secondly it is answered, that saving faith dorh presuppose knowledge and affent as the root and foundation : but formally it is an affection towards the promise of grace, and seated in the heart. As the reasonable soul doth give life, sense, and motion as inferiour operations: fo justifying faith doth know and affent, but as justifying it doth trust and relie upon the mercy of God in Jesus Christ. Thirdly, justifying faith, or faith as it justifieth, is not one vertue, nor any vertue, but justifyeth only as it makes us partakers of the righteousness of Christ; which it doth not by any dignity or excellencie of its own, but in respect of the place and office which our merciful God hath freely and liberally granted unto it. Now nothing hindreth, why God should not give the name of faith both to affent in the understanding, and to affiance in the will, and require both to justification. And that it is not a vertue as it justifyeth, is manifest hereby, that we are justified by the act of faith, not by the habit of faith, as Divines Popish and Protestant, confess.

But if minde and will be indeed but two names or titles of one and the same intellectual nature, as truth and goodness in matters moral differ only in degrees of apprehension, then there is no room for this objection. Not to dispute this point any further, this is manifest, that in Scripture the heart is taken for the whole foul, with all its powers and operations; as of understanding, willing and choosing, remembring or retaining in minde, and affecting; that the Scripture doth simply attribute to the heart knowledge, considence, and affection; and that the Scripture hath no peculiar words, whereby that philosophical distinction of minde and will may be consirmed and therefore according to the sentence of Scripture, we may seat faith in the heart or reasonable soul, and

1 Reg. 3. 9.
2 Cor. 3. 15.
Ads 7. 39. &
11. 23.
1 Cor. 7. 37.
Mat. 6. 21.
Rom. 1. 24.
John 14. 1.
Luke 1. 66.
& 21. 14.
Mat. 12. 35.
Mat. 13. 14,
15.
Luke 24. 25.

not

not trouble our selves about the distinction of the fa-

If the Scripture mention this as an act of faith, to believe that Christ is the son of God, which is seated in the minde; it must be remembred, that words of knowledge do together by connotation imply affection, much more words of belief: and therefore where we finde to believe that Christ is the son of God, we must conceive this beliefe to contain confidence in the Son. Words of knowledge most usually import, not idle knowledge in the minde, but true and unfained affections in the heart, which accompany that knowledge. Knowledge is the ground of confidence, and so it is put for confidence which

it doth bring forth.

The whole intellectual nature is the feat of faith, and that faith which justifieth is well-rooted, and taketh kindly in the foul; otherwise it could not feafon the whole lump, disperse its vertue into every affection, command every paffion, and bring into subjection whatfoever doth make head against the power of godliness. Faith that is not well planted can neither foundly receive, nor firmly hold Chrift; but by the allurements of the world, the lufts of the flesh, and affaults of Saran it is esfily overturned. The stonie ground received the feed, but wanting good root it withered, & brought forth no fruit to ripenels. Whilest faith possesseth the castle of the soul, it can as easily overcome the affaults of the flesh, the world, and the Devil; as honest subjects, which hold the heart of the Kir gdome, can vanquish and bring under the scattered forces of an enemy, that makes inrodes upon the borders. But if the heart be taken up with worldly delights or vain lufts be fuffered to build their castle therein, then shall we be made a prey to Satan. The cares of the world and pleasures of this life choak the seed of life received, that it brings forth no fruit unto perfection.

6. 4. This faith well rooted is common to all, and pro-

Pfal. 21. 2. Pfal, 119. 11. Prov. 3. 5. Chemnit, loca com.de Justif. fedt. Poffremom niemb. de def. fid. I John S. I. Rom. 10. 8. 1 John 5. 4, 5. 20. verfe. 1 John 2. 4. Pfal. 78, 22. Pfal. 137.455. Neh. 6. 14, & 13, 14. 29. John 17. 3. Heb. 4.2, 3. Eccle. 12. 1.

Sect. 4. Faith is peculiar to them, who be called according to the purpole of GodEphel. 4. 5. 2 Cor. 4: 13. Mat. 9. 2. 2.Pet. 1. 1. 1 Pet 1. 7. Rom. 1. 17. Gal. 2. 20. 1 John 3.23. Hab. 2. 4. John 20, 27. Acts 16, 31.& 19. 4. Mar. 11.12. John 14, 1. I Pet. 1. 7. Heb. 11. 6,7, 8, 9, 10. &c. Gal. 3. 16. Ads 8, 37. Jam. 5.14, 15. Phil. 1. 19. Ephel. 6. 18. 2 Thef. 3. 1.

of God. All that be favingly-effectually called, and they onely, are partakers of the same faith in subject, object, kind, but not in number and degree. Every believer hath a proper, singular, sincere, individual faith, in kinde the same, but in number differing from the faith of others; as the faith of Peter was distinct from the faith of the other Disciples. The just doth live by his own faith. A special and particular faith is required in every one that shall be saved. This particular faith is commended by the Holy Ghost in particular faithful men and women; and when the faithful of age and discretion—were admitted to Baptisme, they professed particularly their faith in Christ.

Health of body, and fuch like outward bleffings, may be conferred by God apon one for the faith of another. And the children of Christian parents are within the covenant for their parents faith, as the promise is made to the faithful and to their seed, and they receive it for themselves and their posteritie. And generally the faith of one may help to obtain for another, so far as it moveth to pray for others. But remission of sins and salvation is not obtained without a proper and special faith in them that be of ripe years, and have the use of reason. God takes no pleasure in them who with-draw themselves by unbelief.

Heb. 10. 38.

Sect. 5.
All have not like measure of faith.
Rom. 12. 3.
Mar 8. 10. 86
15. 28.
Mar. 6.30. 88.
26. 8. 14.31. 8
16. 8.
Mark 9. 24.
Rom. 4. 20.
Rom. 14. 1.
8. 15. 11.

5. 5. The faith which is believed is one and the same, the grace whereby we believe supernaturally insused, the seat of faith an humble and contrite heart; but the measure of faith is not equal or like in all. To some is given a greater measure of faith, to others a lesser: faith is more strong in this Christian, more weak in that. There is a great faith, and a little faith; a strong faith, and a monk faith. All living trees in an Orchard be not of one growth or fruitfulness: all men be not of one stature, estate, or age; but some high, some low; some rich, others poor; some strong to labour, others that must be born or held up by the arms, and so it is in the Church

of God amongst Christians. All good ground is not equal in yeelding fruit, some returns an hundred-fold, some

thirty-fold.

Such perfection of faith is granted to no man in this life, that neither he nor any other can be more perfect The faith of all the elect is fincere; the faith of tome perfect in comparison of others: but absolutely the greatest faith is imperfect. Justifying faith supposeth imperfection, and is it felf imperfect in us fo long as we live in this world. It is imperfect extinsively in regard of things to be believed; and intensively, in respect of confidence, wherewith we believe in Christ. We know nothing as we should, of those things which we know; and many things we are ignorant in, which we should know. We are like the blinde man, whose eyes, now opened, began to fee men like trees. Look as children know not at all many things, yet they come to know afterward; fo we : and look as they do not fully know those things which they know, but superficially; so is it with us in heavenly matters. Hence our confidence cannot be perfect. For those who know God best, trust him best: those who dimly know him, his goodness and truth, they can but weakly believe on him. In speculative knowledge pertaining to discourse they may far excel who come short in confidence : but in certain, distinct; practical knowledge they are most excellent, that with most lively affiance do cleave unto the Lord. Again, the mysteries of faith are fo profound that in this life we cannot attain unto the understanding of them fully and perfectly but have need to pray daily, that the eyes of our minde may be opened, that we may more fully conceive of the things that pertain to the Kingdome of God. And if our eye be dim in fight, our hand is feeble in receiving. Por our will is as much corrupt as the understanding : and it is eafier to difcern the truth, than firmly to embrace it against all oppositions. The darkness of minde is an impediment to full and perfect knowledge : the corruption

Faith perfect in none.

1 Thef. 1.7,8.
Compared with 1 Thefl.
3 10.
1 Tim. 1.5.
Phil 3.15.

1 Cor.13.12 Mark 8. 24.

Pf.1. 9. 10.

2 Cor. 10. 15. 2 Theff, 1. 3. Ephe. 1.17, 18. & 4. 18, 19. Col. 1. 9, 10. Rom. 1. 17.

Pal. 73. 1, 2. & 30. 6, 7, 8. of will, which is never wholly removed in this life, is a ftop and let to perfect confidence Faith groweth and encreafeth by degrees: which is an argument that in this life it never comes to the highest pirch of perfection: For that which is already compleat in degree, needeth no augmentation. What believer is there, who findes not a continual combate of faith, against many temptations arising from his native ignorance, infidelity, diffidence, the wisdome of the flesh his own sense and feeling? &c. which affaults against faith from within do argue the weakness, as the refistance of them demonstrates the truth of faith. The tree is known by its fruit, and the goodness of a cause by the effects it produceth. But the fruits of faith are imperfect; as love, joy, and holinefs. The faith of Abraham was great and excellent, but not perfect in degree: he was firong in faith, and doubted not of infidelity, but of infirmity he doubted: his faith remained invincible, though often affaulted, but now and then it was shaken.

Sect. 6.
The faith of the weakest Christian is sufficient to falvation.

5. 6. The strongest taith is imperfect; but the measure of faith is so divided by divine providence, that to none who are called according to his purpose, is given less than may suffice to their salvation. The measure of faith containeth this in it, that it be a sufficient portion for every one. God in his wife providence giveth the greatest meafure of faith to them, who are to undergo the greatest combats. He hathappointed some for the example of others, and in them he propoundeth to the world certain tokens of his glory and vertue; and therefore he bestoweth upon them a more abundant measure of faith; not that they might acquire by it more falvation, but that they might fingularly ferve for the illustrating of the glory of God, and be an help, comfort, and support to the weak. In the body humane the bones have more strength than the firsh, not that there is more life in them, but that they might fustain the the weak flesh : so here. There is no member of the body to weak, if it be endued with the fpirit of life, which is not as well a true and lively member

of the body, as they which are better and more excellent : fo the weakest believer is a levely member of Christ, as

truly as they that are more ftrong in faith.

6. 7. The degrees of true and lively faith may be confidered according to the divers growth, which God bringeth bis children unto; and the divers measure of grace, which God bestoweth upon them; according to the time wherein they have been trained up in the school of Chrift, the means God hath vouchfafed for their building forward, their experiments of his love, and their care to ule the means and employ their talent. God giveth not the fame measure of grace to all believers: all be not of equal standing in Christs school, nor of equal pains to improve what they have received, nor live under like powerful means of grace, & enjoy like helps of increase in strength. In nature no man wonders to fee a grown man stronger than a new born babe; a plant fet in a mellow and fertile garden, thrives faster than that which groweth in a more barren foyle; a Merchant that is warie and industrious to employ his stock, to encrease more than he that is remis : an old beaten Souldier to be more expert than one who hath newly put on his armour: in grace the fame holds good: for faith thriveth according to the time, means, experiments, and care we take to improve our talent, and preferve our faith. The degrees of faith may fitly be drawn into four heads. For there is a weak faith, as it were in the tender bud; a faith somewhat grown up; strong faith; and full affurance.

Faith is weak four wayes; First, in knowledge, when a believer is but a babe in understanding, ignorant of many profitable things needful to be learned and practifed. Him that is meak in faith, receive you, but not to doubtful disputations. The Disciples had true faith, when they were verie weak in knowledge. For though they believed that Christ was the Messiah, yet they were ignorant of his death, and Resurrection, and Assention. When he told of them his sufferings, they understood not that

Seft. 7. The de grees of faith.

Four degrees

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beliegnorant
When
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faving:

1. Weak.

2. Weak.

2.

Iohn 20.9. Mark 16. 11. Iohn 14.5. faying; when Marie told them of his refurrection, they believed it not; when he spake of his tarrying with them a little, and then of going unto his Father, they knew not what it meant.

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Secondly, faith is weak in affent, when a Christian gives credit to the principles of doctrine and promises of life, not only as true and certain, but as much better than life it self, yet not without much reasoning and disputing in him-

Mark.9. 24.

felf. Lord, I believe, belp mine unbetiefe.

Marth, 8. 26.

and 14.31.

Pfal. 73. 28.

Matth. 26.56.

Thirdly, in confidence it is feeble, when the believer rolls himself upon Christ and the promises of mercie made in him, purposing to adhere and cleave unto him, though he feel that he hangeth but weakly, discern not the certainty of his estate, nor the stableness of Gods promifes, cannot affure himfelf that he doth believe, is loon discouraged in troubles, and ready to faint if help come not prefently. But when the minde is perplexed with temptations, fears, and doubts, and the heart ready to faint, not able with clear evidence to receive the promiles; yet then this true believer is habitually resolved (not without great dread and wavering) that it is good to trust and wait upon the Lord. And this must be remembred for certain, that how soever faith be often shaken. oppressed with fears, or turned aside with oppositions that be made against it for a time, as the Disciples did allforfake our Saviour, and flee when he was apprehended : Ver the weakest faith is advisedly resolved to stick fast unto the promises of life, as much better than the pleasures or profits of this life, and to embrace Christ notwithstanding any opposition by allurement or terrour, that the Devil, the world, or the fielh can make againstit.

Fourthly, in the fruits and effects thereof faith is weak; as in the fense of Cods love, allurance of his grace and savour, power to subdue unruly passions, contempt of the world, patience and joy in tribulation, and the constant, lively practice of holiness. Ordinarily this is

the

the state of beleevers at their first conversion; and who can expect it should be otherwise? Wee do not looke that a new born babe should be able to go alone; if strength come with age, we think it is well. And thus it fareth with them also, who are not conscionable to gaine knowledge, subdue their corruptions, cherish faith, nourish the motions of Gods Spirk, pray earnessly, watch narrowly, get resolution of their doubts, tie up their passions, renue their repentance, and purpose to better obedience.

But some there are, whom God in speciall manner doth priviledge at one time, and in one day to receive that grace and gift of assurance, which others are long labouring and travelling for, before they attaine it. As our Saviour Christ pronounceth of Zachens, This day is the Man become the Sonne of Abraham, and salvation is come into his house. So Lydia her heart was opened, that she attended to the preaching of Paulithe Jaylour, and the Jewes who were pricked in conscience at the preaching of Peter, were quickly comforted after they were thrown down. The like may be said of Matthew, and the theef who was converted upon the crosse.

Again, Faith may be weak or small in one particular, when it is great and strong in another. The measure of knowledge may be scant, when affiance is strong, according to that a man doth know; as in Rabab. Where there is small assurance of pardon, there strength of faith may discover it felf by striving against doubting, bitter complaining for want of feeling comfort, servent seeking to be settled in beleeving, earnest longing after and unsatiable desire of grace, high prizing and valuation of Jesus Christ, and therey promised in him; self denyall, contempt of the world, care to search out the sinne that may possibly hinder comfort, and expell it; continuall watchfulnesse and holy jealousie lest they should be deceived, and faithfull labouring to subdue corruption. These and such like fru es of sound, lively, well rooted assiance may

Ordinarily beleevers are weak at the first.

Some priviledged above others,

Luke 19.9.

Acts 16'14.

Acts 16.34. & 2.38. Matth.9 9. Luk.22.43.

Faith weak in one respect may be strong in another. Heb. 11.31. be seen in many that be troubled with manifold seares and doubts of their own salvation, though they themselves doe not ever perceive, how God hath enriched them.

Sect. 8. The benefits of the weakest faith, if true and lively. Rom, 11,20.

John 14.17. & 6.35. Ephel.3 17. 1 John 5.20. Heb 11.1.

lohn 17. 3. & 6.54. Col 2.12,13. Rom. 6.6.4,5.

1 John 5.4.

a Joh. 7.37,38 Roma 1.29, 5 Rom. 1.17.

Yet should we strive to be strong and rich in faith.

6. 8. [A weake and strong Faith differ not in speciall nature and plantation, but in degree : and fruits of weake and frong Faith are the same, though not in like measure, sulnesse and comfort. More distinctly, the benefits of the weakest lively Faith bethefe: By it the Beleever is firmly and inseparably knit unto Christ, as a living Member unto the Head. A true beleever, though never fo weake, doth possesse Christ with all his benefits, and all fufficiencie in him(for knowledge of Faith is never without possession.) And so he is justified, sanctified, adopted, and made free by Chrift. By Faith he apprendeth things invisible, he doth see God, and is made wife unto salvation. Eternall life is already begunne in every beleever, weake and frong, even that life which shall never faile. The weakest Faith gives will and ability in some fort to walk uprightly, and to live honeftly in the fight of Ged and man : it is also strong through the power of Christ to vangush Satan, and overcome the world, with what soever is therein, that maketh head against the foveraignty of grace.

a The weakest Faith is ever joyned with the gift of perseverance, and cannot utterly be broken off. b And weake Faith, if sound, will grow and encrease; as a child now feeble in his joynts, may in time become strong by nourishment, and able to runne about. It is no wisdom therefore for any man to content himself with a little Faith, though the weakest Faith shall never fail, nor be overcome by Sathan; seeing God hath provided, and doth afford means whereby we may be builded forward. It is a shame to be a man in years, and a babe in knowledge; to be an infant in Faith, when God vouchsateth time and meanes of better stature. Who would be poore that might be rich? weak, that might be strong? who would

live

live in fear and care, that might reft confident and fecure? who would walk penfively, that might continually rejoyce and triumph? A weak Faith will bring to falvation. but a ftrong Faith is necessary for a Christian, that he may overcome with more ease, fight more manfully, endure with patience, and obey with cheerfulnesse. dramme of Faith is more precious than gold that peritheth, better then the whole world; who, that knoweth the price and value of fuch a jewel, would not defire and labour to be furnished with it, and grow rich therein? In earthly things, a full estate pleaseth best: in heavenly shall we be contented to live from hand to mouth, and fcarce that, when we might with better allowance enjoy plenty? All living things have an appetite to feek and defire nonrishment for increase unto perfect flature in their kind : herbs and plants fuck juice out of the earth; new borne babes defire the mothers breaft. All true graces are still growing from a grain of multard feed to a great tree; and lively Faith doth cover increase from feeble state to better growth, from growth to strength, from strength to full affurance.

Mat. 13. 31,

5. 9. Faith somewhat grown is, when the beleever is better acquainted with the doctrine of falvation, giveth more full, absolute, and unlimited affent to the Word of truth than formerly, cleaveth faster to the promises of mercy in Jesus Christ, is better stablished in the practice of godlinesse, and bath obtained some settled boldnesse, and considere at some times, though he be still ignorant of many priviledges which he might enjoy, and of which he might be assured by the grace and bounty of the Lord; yea, through weaknesse he wavereth often, doubteth again and again, and becometh like the smoaking stare.

Sect. 9. 2. Somewhat] grown.

Strong faith excelleth the former in certaine knowledge, firme and full affent, lively confidence joyned with fincere purpose and resolution of unpartiall and constant obedience. This believer is better acquainted with the L 2 3 Strong

Matth 15. 28. & 8. 10. promifes of God, temporall and spianuall, to relie upon them; he can wrestle earnestly in prayer, is not discouraged if for a time his fait is be denyed, will take no repulse; is courageous in dangers, sharpned by difficulties, walketh on constantly in a godly course, and holdest the confident assurance of his faivation more strongly, and bath it more usually than the too former. But yet he hath not learned in every state and thing so to live by faith, but that he is often shaken and troubled with his corruptions, distracted with cares, and kept under with other incumbrances more than he need; if he had attained to that measure of Faith, which in this life many have obtained by the gift of God.

4. Full affurance.
Coloff. 2.2.
Rom. 15.14.
Coloff. 1.23.
Rom. 4.20.
P[al 27.1.8e.
23.4.
lob 13 15.
Efter 4 14.

degrees. 2 Cor. 1.70.

Heb. 6. 11. Col. 2.7.

The benefits of full affurances note?

Full affurance is, when the believer hath obtained fall all wrance of understanding in the mostery of God, and of the Father, and of Christ; and affuredly beleeveth in Christ for falvation; and is certainly perfwaded that all other promiles, spirituall and temporall, do belong anto, and shall be made good unto him in due feafon, though in appearance in things go clean contrary; and readily followeth the Lords commandement, though repugnant to flesh and blood, croffe to carmallrea on, contrary to earthly pleasure and contentment. This degree of Faith is not gotten at once, nor at first ordinarily, but by degrees, after good time and continuance in the use of the means, after many experiences of Gods love and favour, after manifold trials and combates, and the long continued practice of holinels; many never attain unto it in this life; but it is the duty of every Christian to labour after good establishment and full affurance in the Faith.

As Faith is more excellent, fo are the fruits that iffue from it. The stronger our Faith, the more firme and close is our union with Christ. A weak believer is as truly knit to Christ as the strong, but not so neerly and fait. The increase of Faith makes our communion with Christ more sweet and comfortable then before. For the more stedfastly we believe, the clearer apprehension have we of

the

the remission of all our sins; the more vertue and strength draw we from Christ to kill and crucifie our corruptions; the greater is our peace and joy in the sense of Gods speciall savour, and the more constantly injoyed with an increase thereof. Fulnesse of Faith breeds sulnesse of peace & joy which passeth understanding. The firmer our Faith, the more free is our accesse with boldness and considence to the throne of grace, the more fervently and considently can we pray Abba, Father, the better successe do we find in prayer, and the more quietly do we wait till the vision come, for it will some and will not lie.

Rom. 15, 13. 1 Iohn 1. 4. Rom. 5. 1, 2, 3. Heb. 10, 22. Matt. 15, 28. & 9, 29. & 8, 13.

Affurance of Faith doth enable with more eafe to overcome the World, to contemn the pleafures of finne, to possesse foule in patience in hard and fore pressures, to curb unruly passions, to tread Satan under feet, to break through all worldly difficulties, and to run with cheerefulnesse the race that is set before us. The weak beleever creeps forward in the way to heaven, but it is with much difficulty; He hath much adoe with himself, he is perplexed with fears, frightned with troubles, discouraged with want of means; he is weary, feeble, panteth, maketh many a stand, and slippeth now and then. It is far better with him, who is fetled, stablished and rooted in the knowledge and love of the truth, and is affured of Gods mercy: hath interest in all the promises of grace, and can lay actuall claim unto them. For he contemneth the temptations of multitudes, customes, examples; he despifeth the offers of profits, pleasures, honours, esteeming it greater riches to suffer affliction with the people of God, than to enjoy the pleasures of sin. As for reproach, trouble, perfecution, he shrinks not at them, for his heart is fixed and trusteth in the Lord, In dangers hee is confident, though means of deliverance appear not, because he seeth God who is invisible, and resteth upon his faithfull promise that cannot deceive. His affections are seasoned, his heart is in Heaven, his love to God is stronger than death, life it selfeis not dear unto him, that he may finish his

Heb.12,2, Act.20,24. Pfal.27.3. Acts 7. 59. course with joy. If at any time he tread away throughover-fight or infirmity; the stronger is his Faith, the sooner doth he arise again, resue his repentance, and em-

brace the promifes of mercy afresh.

Let us then strive to attaine unto the best measure of saith, and to excell our selves. In earthly things men are willing to better their condition: and shall we be carelesse in heavenly things to provide well for our selves? In saire weather the Traveller will carry his Cloake, because the season may change before his return. A strong Faith is ever of use, most needfull in temptations of long continuance and grievous to be born, and though now we live in peace, we know not how soon we may be called forth to triall, what service we may be put unto, or how the Lord will exercise us.

6. 10. But here we must remember, the strongest Faith hath infirmities under which it groaneth , and is subject to temptations both on the right hand and on the left, even strong temptations, whereby it is shaken for a time. Jobs Faith was shaken, when he cursed the day of his birth; Mofes his Faith quailed at the Rock : E. Wah, that famous Beleever, who had raised the dead, would be dead in a passion. Long delaies did both trie and shake the Faith of Abraham. In one and the same believer faith is sometimes greater and stronger, another time more weake and infirme: ftronger in a great affault, weaker in a leffe. The gift of Faith is without repentance, and being once kindly planted in the heart there it remaineth for ever: but in regard of greatnes or meannes it hath many alterations, increasings and decreasings; yea, the strong beleever doth sometimes shrink and draw back like a coward in small temptations, and the weak doth quit himself valiantly in great trials.

The strong must not be carelesse, as if he should never doubt again, or be brought into straits: The weak must not be dismaied, as if they should utterly be overthrown: Both weak and strong must look for tryals, and be-care-

Sed 10. The firongest laith is subject to fundry infirmities. Job 3.3,8 Num.20.10. 11,12. 1 King. 19.4,

Gen. 15 2. Pfal. 3.5. with

1 Sam. 27.1.

The strong believer doth sometimes shrink, when the weak stands fast,

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full to preserve and grow in Faith. For the state of grace in this life is such as hath still reliques of sinne dwelling with it, and the Divell and the World still lay siege against the castle of our Faith to batter it, and prevaile much when they find us secure and carelesse, but are prevented by diligence and watchfulnesse, the Lord assistance.

CHAP. XI.

Of the right plantation of Faith, and means whereby it is confirmed.

He necessary use, and excellent fruits of Faith, (bould incite men, if they want, to feek it with all diligence, and if they be partakers of that heavenly gift, to hold and keep it, to increase and grow therein. And this the rather, because we have many encouragements to believe, God doth beseech men to be reconciled unto him: Should not this wonderful clemency of God encourage us with boldnesse and confidence to come unto him? Christ himself doth graciously invite all that be poore, needy, weary, and heavy laden to come unto him : and the Lord maketh a generall proclamation of liberty to all diffrested fouls that will come and receive it, without exception of any in particular : which should the rather affect, if we confider who it is that proclaimeth, inviteth, befeecheth, namely, God, who is able to help, and ready to fogive and fuccour. If a covetons man should offer us any great kindnesse, we might doubt of performance, because it is contrary to his nature; but it is not fo with our God; his name is gracious, and his nature is to be faithfull in performance, and true in offer and promifing. In the Covenant, that God of his rich grace and mercy bath made with his Church and people, fealed with Sacraments, and confirmed by oath, remission of

Sect I.

Motives and encouragements to believe. 2 Cor. 5. 20.

Ifay \$5. t. Matth. 11.28,

Dent,7.9.

Jer. 31-34. Heb. 10, 16. Pfal, 32.10. Efay 55.7. Ezek. 18. 21. & 33.11. Mal. 3.17. Efa. 1.18. Tit. 2.14. 1 John 1.7. Mar. 16.16. John 3.15, 16. & 6.34,40. acts 10.43. Mat. 1.21. & 18.11. Luke. 19.10. finnes fecret and open, great and finall, of what quality foever, is promifed and affured to them that repent and believe. And when life and falvation is promifed to them that will receive it by Faith, no man is excluded from that mercy, but he that shuts forth himself by Infidelity.

We have a Saviour, who came into the world to fave finners, and is able to deliver us out of the hands of all our enemies, his redempt on being both precious and plentifull And therefore, though the multitude and grievousnesse our fins should encrease our repentance, yet they should not diminish our Faith, and diligence in seeking assurance of forgivenesse. For though our debt was never so great, our surety Christ Jesus hath paid it to the utmost farthing.

1,Ioh.3,23,24

The Lord who is best acquainted with his own love, mercy and compassion, and knoweth what is pleasing and acceptable unto him, hath straightly charged and commanded us to believe in him, and believing will bestow upon us eternall life according to promise. And can there be any fraud in Gods Word for danger in yeilding obedience to his commandement? What need we tear to commit our soules to him, who is able to keep them, and bath bound himselfe to save them, if we rely upon him?

2.Tim.1.12.

Our Faith is directed to God in and through Jesus Christ our neer kinsman, who hath taken our nature, and is become sless our stells. Though we feared som great man, yet were he married to our house, very neere us, this circumstance would animate us not a little: the same should we think of our God, married as aforesaid to our sless. Christ our Saviour and high Priest ever liveth, to appeare in Heaven before his Father, and to make intercession for us. The Father, who hath committed all judgement to the Sonne, hath given us to him power to remit and pardon sinne; and he, as our surety, having all our debt laid upon him, hath by one oblation of himself once offered,

Heb. 7.25.

Matth.9.6.

2 Cor.5.1.

purchased for us eternall redemption; and by vertue of his obedience hath received for us, whatsoever he distributeth to us.

By believing we glorifie God both in his truth, power, wisdome, love, grace and mercy, whom before we dishonoured by our fins. For the grace of God is manifefted by Faith in Jesus Christ, in the declaration and acknowledgement wherereof standeth the chief praise and glory of the Lord, as the last end of all his works. Mercy and compassion in man is but as the drop of a bucket in comparison of that huge ocean of grace that is to be found in our God : But God requires that we should forgive our brother seventie times seven times, if he did repent after he had trespassed against us; and will not our God, who exacteth such compassion in us, be much more ready to extend mercy unto usaf we fue unto him? There is no difficulty fo great, either in respect of fin, or of the means, &c. but it hath been overcome by every one of the Saints; which is our incouragement to feek Faith that we might be healed.

§ 2. Now the knowledge of God and Christ supposed, without which there can be no Faith, the means for the right planting of Paith bethese.

First, serious meditation of our miserable estate by nature, the multitude and hainousnesse of our sins, and how deep staine sinne bath made in the soule. The Physician is wescome to the sick patient: the guilty person esteems his pardon. Hunger causeth men to take their meattand mercy is pleasant to him that knows his need of mercy:

Secondly, learn and confider what promifes be made in the Golpel, and to whom Christ offereth himselfe; even to the thirsty, weavy, laden, and burthened; to them that be stung in confeience, parched with sinne, that have neither sap nor fruit of grace. To them Christ of fereth himself, and becomes a suiter, that if they will come unto him, he will case and refrosh, enrich and com-

Rom,4.20,

Rom:3.24,28.

Mat, 18.21,22

Sect. 2. Means for the right planting of faith.

I.

Mat, 9.12, 13,

fort.

Ifa 55.1.2,3.

Joh. 7. 37. Num. 21. 9. Joh. 3. 14. Matth. 11, 28. fort them. Ho every one that this feeth, come ye to the maters. Let every one that is athirft, come unto me, and drink. If any be oppressed with the weight of sinne, him doth the Lord intreat and perswade to come for ease: If any be consounded in conscience of his own wretchednesse and sin, to him the Lord calleth in the Gospel, Come, and let thy soule delight in fatnesse. Men of this world labour to match with such in marriage, as be rich and vertuous: but Christ doth profer love to such as be poor, that he might make them rich; filthy, that hee might make them beautifull; in distresse, that he might comfort them; base, that he might acquit them; naked, that he might cloath them.

Thirdly, ponder and weigh who it is that maketh this liberalland free promite, even God himfelf, who is able, and willing, and faithfull to perform what he promifeth of his rich grace and unspeakable mercy. All these are clear and manifest for the truth of them, but we have need oft to fer them before us for our ufe, to encourage us the more boldly and fincerely to rely upon Christ. this end specially are these restimonies of Gods power, mercy, and truth to often repeated in the Scriptures, that we might have them ever before us, to uphold us against our doubtings and fears, whereof our nature is full. The things promised in the Gospelare unlikely in reason, oppolice to fenical d feeling, too great and excellent; as Satan and our diffruft full hearts will fuggeft, to be conferred upon such vile and filthy creatures as we be, who have fo many waies dishonoured God, and have such a load of sin lying flilupon us; For the overcomming of which temptation, we must look up to him that bath made the promile; hisgrace, fait hulneffe, and power; and keep them in our eye continually, roufing up our foules to beleeve against sense and feeling, reason and likelihood, because God is faithfull and cannot deny himself; gracious, and will not cast us off for our unworthinesse; great in might,

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able to do whatsoever he will, and willing to perform with his hand, whatsoever cometh out of his mouth. We must say to our souls, The Lord of his grace invites thee a poor, needy, miserable, self-condemned wretch to come unto Jesus Christ, and of the same grace hath promised to accept thee if thou do come, to head thy sores, to forgive thy sins: come therefore, behold he calleth thee: reason may be deluded, sense is deceitfull, but the Word of the Lord endureth for ever: Thou hast his faithful promise for thy security, dispute no more, but draw neer with considence.

Fourthly, it is very needfull again and again to con-

fider what excellent things are promifed, and so raise the heart to an high prizing and valuation of them. The wife Merchant doth not buy the pearl, till he know it to bee of excellent price, or better then any price. Great things are eagerly fought upon probable hopes: The meere polfibility of obtaining some great and extraordinary good, is of marvellous force in Iwaying mens actions. And if men confider ferioully what rare, furpassing, precious things be promised to them that come unto Jesus Christ, and rest upon him, what shall withhold them from believing? Were we certainly perswaded, that everlasting life, full laden with all the fruits of true life, joy, peace, & all choicest pleasures without any annoyance, should be conferred upon them that believe in Jesus Christ, would we not hang close and stick fast, and not suffer the pleasures or profits of this transitory life to divide us from him? The reason why we strive so flackly to believe, and be so dull in Gods service, and faint in trouble, is, because our hearts be

that beleeve, and cleave unto him.

Fiftly, it is also needfull to deny our selves, our defires, lusts, and affections; to make overall our interest in our lives, or whatsoever is dear unto us; and to inure our hearts calmely to endure the hate and opposition, though

not holden with the ferious confideration of that kingdom-joy, and glory, which God hath prepared for them Mat. 13.44:

Matth. 16.24. Mat. 10.37,38

Luke 1 4.25.

though abject and vile. This our Saviour laies down as a fundamentall principle, If a man will come after me, let him denie himself, and take up his crosse, and follow me. He that level h Father or Maher more than me, is not worthy of me : and he that loveth Son or Daughter more than me, is no: worthy of me. And he that taketh not his croffe, and followeth after me is not worthy of me. The necessity of this resolution he more fully sets out unto us in two parables; of a builder that must be able to count his cost and charges, and meansto defray them, before he take that work in hand; otherwise to begin to build, being unable to make an end, were to lay the foundation of his difgrace in the loffe of his cost and paines: And a Prince who before he undertake warre, must have fure triall of his own ability and skill to discover his enemies strength; otherwife to bid him battell, were rashly to provoke an enemie to his own loffe and danger. The conclusion of these inductions is this, So likewise, who soever be be of you, that forfak th not all that he bath, he cannot be my Disciple.

Luke 14.33.

Mat.13. 44,45

The Merchant that would purchase the pearl of price, must sell all that he bath to buy it: He must sell his sins, (which is properly all we have of our own) and renounce his interest in the world, and whatsoever natural contentment he might promise himself in the things of this world. The meaning is not, that rich men must forgoe their wealth, and betake themselves to voluntary poverty; for riches well used be great instruments of doing good: But they must cast the world out of their affections, and make over their interest in whatsoever is most dear unto them: they must prefer the Kingdom of Heaven before the whole world, and therefore renounce both themselves, and all the desires of the flesh, that nothing may hinder the enjoying of so rich a treasure.

Christ doth make love unto us, and by many faire, sweet and precious promises doth allure and intice us to-

em-

embrace him; but will be received by way of Matrimoniall covenant; we must fortake all base and carnall delights, cast out of the heart whatsoever we formerly accounted precious in the world, cleave unto him onely, and be contented with those spirituall good things, which he promiseth unto us. Ch ist hath never due esteeme with us, unlesse for his sake we withdraw our hearts from all the riches, delights, honours, and profits of the world, and denie our selves, that in all things we might be conformable unto his will and pleasure. What are we better then harlots, so long as the world, or the delights thereof, lusts, or passions possesse the heart, and divide it from Christ?

Roots, though of trees, can go no deeper then the rock or stone: nor can the word of life finke deeper into the heart, than unto the roots of his naturall defires or affections , which unrenounced hinder the right taking and kindly speading of it. The cares of this world and voluptuous living chook the feed of the word, after it hath taken some rooting, that it brings forth no fruit unto ripenesse. Therefore that the word of the kingdome may take kindly, and fructifie in us, we must cast up our accounts before hand, what we can be content to forgoe for Christs fake, and renounce the pleasures and delights of the World, giving up our selves intirely to Iesus Christ. in all things to be directed and guided by him, inuring our felves quietly to bear reproach, diffgrace and contemet for his fake, and watching heedfully in prosperitie, that the World creep not into our affection, and privily steale away our hearts from him.

And this wee shall doe the more freely, if wee attentively consider, what excellent and incomparable treasures of delight, joy, and comfort are to be found in Iefus Christ, over and above all the World can promife or afford. Should a good husband be offered some goodly royaltie, upon condition he would forsake his base tenement or hard rented lease; when once he perceived the

Luke 8.14.

profit r

Phil. 3.8.

profit of the exchange, you need not use arguments to perswade him. Should some great Noble-man make suit of love to a meane personage, upon condition she would for fake her base drudgery for the honours and delights of a place, the motion would be accepted. And if we ferioully weigh, that the Lord Jelus calleth us to forfake the flesh-pots of Egypt, and alienate our interest in the world. and the flesh, with all their appurtenances, that we might be enriched with heavenly, ever-enduring pleafures, in comparison whereof all earthly contentments are but dung and dogf-meat : that he invites us to cast away our harlotry delights, that he might marry us unto himfelf, and intitle us unto his everlasting Kingdom; it will not bee

grievous to make this exchange.

But here it must be remembred, that it is not rhe posfeffion of earthly things, or delight in them, that is forbidden but that poffession and delight in them, which withholdeth us from refigning our felves unto Christ, and feeking after the promised land with all the heart and all the It is not the actuall abandoning of riches, honour, or other contentments of this life, which our Saviour requires : but the difpe fleffing of the heart of fuch base delights, that the whole heart may be fet upon heavenly things, and not with-drawne by fecret refervation of speciall desires for other purposes. And being thus difpe fed, we receive Christ with well-rooted affiance. and cleave to the mercy of God, as much better than life it felf.

6. 3. Faith kindly planted must be regarded seriously. and carefully confirmed. For Satan uleth all means to weaken Faith, yea, quite to subvert and overthrow it. If an house begin to shrink or reele of one side, will we not put under some shore to propitup? Or if any man question the Title of Land we have purchased, will we not fearch Records, and use meanes to strengthen it? The malice of Satan in feeking by all means to batter downe our Faith, is sufficient to thew the excellencie thereof, and

Sect. 3. Faith once obtained is ferioufly to be regarded. Luke 22.31.

to awaken us to a continuall carefull regard to preferve and encrease it.

In this life we are subject to many trials, that require Arength of Faith to undergoe them. The world by reason of our continual imployment in it, is apt to creep into the heart, and infensibly to steale the affections from the cager pursuite of heavenly things; which calleth upon us for more than ordinary care to increase our desires of grace, and moderate them in transitory things. He who will have a plant to thrive in a ground dry, barren & undkindly for it, mnft strive much because his soile will not doe further than it is forced; fo he that will make fire burne in green moist wood, must follow it with blowing: thus to get Faith to thrive in our natures, which are as apt to the weedes of difference and vice, as averfe from Faith and every true vertue, we must strive with them, and offer violence unto them. He who doth row against the stream, must plie his Oare, or he will go down apace: so it is here, we go against the stream of corrupt nature, so far as we goe in Faith or grace.

Our daily and continuall weaknesse of Faith, which we find in assenting unto and receiving most objects of Faith and promises of God, when it is encountred with temptations: Our ordinary failings in the practice of holy duties, and due ordering of our affections, which cannot be without a precadent defect of that Faith, which only can firmly unite us unto Christ doth sufficiently manifest, how feeble our belief is in the speciall mercies of God towards us in Jesus Christ, which being the highest object is the hardest to be apprehended, and can never be separated from firm assent unto every precept of God, as much better than any incompatible good. And if men take food and physick to strengthen their bodies, because they are fraile: miss we not labour to confirm our weak and feeble saith?

The labour bestowed about this most gainfull and beautifull grace, is so farre from tedious toile, that it is the solace of a Christian heart, and the pleasure thereof more

Acts 14,22. 1 Thef.3.2,3,

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fweet than any pleasure that can be taken in all the pastimes of the World. For by that means we grow more and more familiarly and better acquainted with the mind and purpose of God towards us, we injoy sweet communion and fellowship with him, we are made ready for our latter end at one time as well as another, and are armed to goe well and cheerefully through with the affaires of the day, beleeving that God will guide and bleffe us. And of this also we may be well affured that according to our strength of faith, the lively fruits of holy obedience shall be found in us; and as our faith groweth, so doth found peace, joy, and fafety, strength against corruption, ability to refift temptations, poverty of spirit, meeknesse, purity, hunger and thirft after righteoulneffe, mercifulne ffe and pleafure in the means whereby faith is preferved, and confirmed, increase, and that from time to time, more and more.

But as for fuch as will not fettle themselves to nourish their faith with care and diligence, they deprive themfelves of much inward peace, which they might enjoy, and make their lives uncomfortable to themselves , unprofitas ble to others. They lay themselves open to many offences, which by this exercise they might prevent; and they go on , either in unfavourie lightnesse and carnall joy, which doth deceive them, or else in unprofitable care aud worldly forrow, which will disquiet them And when they neglect the fashioning of (brift in their hearts, and fo truly to put him on in their daily conversion, they become unprofitable in their lives, offensive in their carriage; and the Divell weakneth and holdeth back fundrie (which were comming on)by their example, thinking themselves well in the case they are in, rather than they should be in following them, unlesse they saw some beauty and excellency in their lives, more than in them-

Sect. 4. Means whereby faith is firengthened and confirmed.

4.4. The means whereby faith is confirmed and streng-

First.

First, daily to account it our best portion, richest jewell, most precious treasure, and chiefest happiness in this life: which if we do, our hearts will be ever upon it, our fear will be usually left we should lose it, and we shall think it most necessary to regard and look unto it, whatfoever we have besides it worth the looking after. And other wife every fmall occasion will hinder us, every fond delight carry us away, and every trifle take up the heart, much more our earnest and weighty affaires and buffneffe, to which most men think that all exercises of Religion ought to give place. Things of worth are difeftermed if their value be not known, and trifles are looked after when they be over-valued. A true esteem of the price, excellency, and use of faith, the profit and comfort of it, will raife an earnest continuall care to preserve and keep it.

Secondly, we must labour daily, not only to loath those things which are evill in themselves, but also to be very fober and moderate in our lawfull labours and delights, defires and affections to things transitory, remembring what our Saviour Christ faith, One thing is necessary: otherwise Sathan, who can change himselfe into an Angel of Light, will fill our hearts and heads with fwarms of evill lufts, noyfome delights, cares and distractions, which will draw our mindes from that which they ought most to mind and think upon. We must be heedfull in this, not only that the world draw us not to encrease our wealth by wicked or unjust means; but that it creep not infensibly into our affections, and so by degrees not observed, breed great diffempers in the foule. Feare of want, joy and delight in what we justly and honeftly poffelle y climbing into the heart, and by little and little getting head, do fuck away that vertue, whereby the word fown should receive strength and increase, and alienate part of the foule from God. Herein therefore we must be circumspect, gaging our hearts and trying them to the bottome, weaning our felves from these delights, rai-

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Luk, 10.43,

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1.Cor. 15. 58.

fing our fouls to more Spiritual and Heavenly joyes, and labouring that our defire of grace and care to exercise our selves in all good works do grow, as the world comes in

epon us.

Thirdly, Walking according to the Rules of Faith in humbleneffe of mind, meekneffe, purity, mercy, long-fuffering, and in all good works, improving what we have received to the glory of God, is a notable means to confirm and strengthen faith Faith brings forth good works, and good works increase Faith. Faith hath his fruit created in it: but the better fruit it bringeth forth, the faster it groweth Faith is a fruitfull Mother that gives life to holinesse: and good works as a kind Daughter, helpe to support and sustain the Mother. Be ye stadfast, unmoverable, alwaies abounding in the work of the Lord.

Four thly, A daily viewing of our fins, which by examination we have found out, is available hereunto: that being humbled touly, and brought to account basely of our selves, we may be kept from sulnesse, and lothing of that death of Christ, the sweenesse whereof we cannot take or rellish as we should, except we feel the tartnesse and bit-

terneffe of our finnes.

A fift meanes is daily and oft to fend up strong prayers to God for it, and purposely to separate our selves from all other things in the most convenient manner that we can, to think deeply of his unspeakable goodnesse, mercy, truth, Fatherly affection, and tender compassion in Jesus Christ; remembring withall what manifold, sweet and gracious promises he hath made unto us in the Gospel of his Son, whereby we come to have more neere acquaintance with Gods nature, his mind and purpose towards us. And if we believe an honess man so much the more, because he often goeth over it, when he affirmeth this or that unto us: the serious meditation of Gods promises reiterated againe and againe, must be available to strengthen saith, and sashion the Image of God in us more and more.

Exod. 34.6. Ioh. 7.37. Hof. 14.2.3. I loh. 5.14. Prov. 28.13. Ephef 2.4.

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Sixtly,

Sixtly to these must be joyned ordinary and reverent hearing of the glad tydings of favation, which is the key whereby God doth open and foften our iron hearts; and holy use of the Sacraments, whereby this heavenly truth, which we have already received, is yet further fealed up to our consciences. These ordinances we must frequent with an appetite. Sound and healthfull bodies receive nourthment from their food, and fuck vigour out of it for growth and strength : Lively faith feedeth on the Word of life, and increaseth. Though the Word be immortall feed, which corruptible Food is not, yet in this they are like, that look as bodily Food doth not put to the body all that substantiall strength and latitude which belongeth to it; fo the Food of the Word deth not at one time augment the foul with all length and depth of Knowledge, Faith, Hope, Love, Justice, Temperance, which it is to be brought unto. In which regard, as living bodies need daily Food, that they might grow unto perfection of nature; fo fouls having grace, have need to go over with the use of the meanes, as well as others, that the divine nature may be more and more enlarged, getting up as the light of the Sun doth in the aire which it inlightneth.

Seventhly, it is good to call to mind the experience of the Faith and joy which we have had at any time before; remembring that former comforts are as a bill obligatory under Gods hand to affure that he will not forfake us. For whom God loveth, he loveth to the end; because he is unchangable, the same for ever: which consideration may serve to settle us in affurance of Gods love towards us, more than a child can be of his Fathers goodwill, or a Wife of her bodily Husbands favour, for they

are mutable.

Eightly, observe the opportunities, when it pleaseth God in special manner to draw nightunto us, and make use of them. God visiteth his children sometimes in tender compassion, and knocketh at the door of their hearts,

6. Rom, 10, 17.

Rom. 4. 11.

7. 2 Cor. 1.10.

Ioh. 13.1:

8.

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inviting

inviting them to divine and heavenly communication with him. Sometime he incline the their fouls to fresh for sow for sin, sometimes he refresheth them with more lively apprehension of the joys of Heaven, sometimes they feele the motions of the Spirit quick and lively. Upon what occasions soever, or in what manner it shall please God to offer himself to unto us, it stands us upon to make use of that for our quickning, to nourish the motions of his Spirit, and by fervent Prayer to intreat the continuance of his presence.

Ninthly, Faith increaseth by exercise, and groweth by continual use. If we learn to live by Faith in matters of this life, both when we have, and when we want the means, and rest upon God for successe in our lawfull callings, without distracting care, we shall with more facility and ease depend upon the free promises of grace for

mercy and forgiveneffe.

CHAP. XII.

Of the temptations whereby Satan seeketh to batter down our faith, and how he may be resisted:

Seft: 1. Ephcf.6.16. 1 Pet.5.8. THE Divell knoweth right well, that faith is the band whereby wee are knit unto Christ; the shield whereby we quench the fiery darts of the Devill, the ground-work of a godly life, and the safe Castle of a Christian soule: if faith bee weakened, our zeale cooleth, our courage abateth, our life is tedious, our Prayers saint, the exercises of Religion encomfortable, and all the graces of Gods Spirit pine and languish. Also by doubting and distrust wee dishonour God, say open our hearts to temptations, discourage others, and tye our own hands that we cannot sight against our deadly enemies. For these causes Satan ender

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vouts by all means to hinder, as the kindly taking so the growth of faith, that such as he cannot hold in the chains of fin, he might make their lives dead, wearisome, unprofitable, by doubting and discomfort.

First, Satan suggesteth, that it is horrible presumption for such vile sinners and worthless wretches to persuade themselves of Gods special love and savoure. And to this end he spareth not to set forth the majestie, justice, and puritie of the Lord, that it might strike the greater terrour in-

to the wounded confcience. For the repelling of this temptation, it is to be known and remembred, that Gods mercy, favour, promifes, and benefits are all free, which he vouchfafeth, offereth, bestoweth, without any respect of worthiness or deferts, of his meer grace and undeferved love in Tefus Christ. And therefore as when we are most worthy in our own conceit, there is no reason we should presume the more; fo when we finde our felves unworthy, there is no cause why we should hope the less. For the ground of our confidence is the promise of free and undeserved mercie made in Christ Jesus to miserable for-lorn sinners, who fee and acknowledge themselves to be more vile than the mire in the street. And this sets forth the praise of Gods mercy so much the more, that it is afforded to such base abjects, who deferve nothing, but to be cast forth and trodden under foot. Should the prisoner doubt of his Princes mercy when he heareth his pardon read, and feeth it fealed, because he hath merited no fuch kindenefs.

Again, it is good to call to minde and feriously to confider what strong encouragements we have to receive the promises; and how we are not more desirous to believe, than God is we should so do. For God doth through love intreat us, of friendship counsel us, and of his authoritie, being able to perform, commandeth us; as if he would hereby shew, that none bath authority to hinder or forbid the same. And therefore we must be warned,

Temptations against faith. I. Worthlef-

Remedy.
The fenfe of our unworthinels must not discourage us from believing.

2 Cor. 5. 19,

1 Tim. 1. 15. 1 John 3. 23,

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to beware of all occasions, that may darken or put out the light of our confidence; as reatoning or questioning against our selves for yeelding of this truth lately received, &c.

Sect. 2. 2. They know not whether they be elected.

Red. Remedy. 1. John 3. 23. 1 Tim. 6. 12. Heb. 10. 35. Mat. 13. 31. Teel 2. 26,27. 32. John 10. 27. Saran is not to be harkened unto, nor reasoned with, when he tempteth to infidelitie.

Ephef. 1, 13.

Gen, 3.1, 2, 3.

Sect. 3. 3. They are full of doubtings. Pfal. 22 1,2,& 77, 10, 11.

6. 2. Satan will here object to the weak and timorous Christian, that he knowes not whether he be of the number of Gods elect, and therefore hath nothing to do with the promises. If the Devil set upon us in this fort, we must hold such suggestions to arise from the spirit of errour, because they are contrary to the voice of God, who faith to the afflicted conscience that is wearie of sin, believe, lay hold on eternal life, cast not away thy considence, be established, confirmed, and abound in faith. Therefore we must lend no eare to such whisperings of the old serpent, but cleave fast to the word of the Lord, and cut offall contrarie inchantments. It was the first degree to the utter undoing of her self and posteritie in our Grandmother Eve, that she opened her eare to a false and lying spirit in the mouth of a Serpent, which under a fair colour perswaded, or rather covertly inticed and drew her to eat of the forbidden fruit.

The decree of God, which is fecret in the bosome of the most high, is not the rule according to which we must walk; but the word of life, revealed in holy Scriptures, we must take for our direction. If God make offer of mercy and forgiveness unto us in the ministery of the Gofpel, which is the word of truth, the word of salvation, we are bound to receive it, without looking into the book of his election; and if we receive them truly, we shall be sa-

ved, as the Lord hath fpoken.

5. 3. If Satan be driven from this hold, he folicits to fear, because many doubts and motions of distrust arise in the heart; as if there could be no faith, where there are so many doubts. And it cannot be denied, but motions to distrust argue faith to be weak, which is a want that many of Gods people do bewail in themselves, and for which they do well-nigh, despair in

them-

themselves. Notwithstanding let not any be out of heart for the small and scanty measure of his faith, if he have true faith, well rooted. For faith may be true and lively, that is but weak and fmall. For difference in degrees doth not varie the nature of well rooted affiance. God requireth the truth of faith, but it is not necessarie that it be perfect in degree. If a Prince should proffer a pardon to a malefactor, upon this condition only, that he receive it, would be question his Soveraigns bounty and grace, because he put forth a palsey-shaking hand? To doubt of Gods mercy because our faith is feeble, is rather to rely upon our faith than upon the Lord, It is not the excellencie and great measure of faith that doth make us righteous before God, but Christ whom faithdoth receive and apprehend: which a weak faith can do as well as the strongest. They that did look on the brazen serpent but with one eye, yea, but with halfan eye, were as well and fully cured of the deadly stings of the fiery serpents, as those which beheld it with both. As a small and weak hand is able to receive an alms as well as a stronger and greater, fo our faith though feeble, doth receive Christ astruly and effectually for the falvation of the believer as the greatest and most strong. In the manner of receiving there is some difference (for the more firm our confidence, the greater is our comfort) but in the truth none at all. Again, it is not faith, but Christ received by faith that nourisheth to life eternal. Meat reached to the mouth by a trembling hand, sustaineth the body no less than if it were applied by an arm of strength; the goodnels of the nourishment receiving no change or alteration from the external instrument of application: so here Christ is the same to them that receive him truly, though it be done in one with more, in another with less strength of affiance.

We read in Scripture, that Christ reproved some for their small faith, that they might stir up themselves more considently to rely upon him ! but we have not Remedy. Faith may be true that is weak, Joh. 4: 39.41, 53. Luk. 9. 45. Mark 9. 32. Luk. 24. 11. Joh. 13. 38. & 14: 5. Ad3 1. 6.

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Mat. 12, 20. Efay 42: 3. Mark 9. 24. heard, that he ever rejected any that came to him in weakness, desiring to be confirmed. The least grain of faith, if true, is acceptable unto the Lord: he will not quench the smoaking flax. His diflike of our weakness is an argument of his love and care for our good, who would have us to be fettled in the affurance of his favour, and not to waver in uncertainties to our great discomfort. The strait charge he hath laid upon us to believe, and the fevere threatnings annexed to that his Commandement if we obey it not, is a manifest evidence of his bounty and good will towards us, who is pleafed thus to binde us unto himself, to confirm unto us his love, and so undoubtedly to affure us of his mercy, that it is to him a matter of unkindeness, if we shall once make doubt or scruple of it. Doth any man millrust the affection of his friend, because he hath oft charged him not to be strange to make bold with him in any matter of importance and need, and hath rebuked him because he stands a loof as though he In ould not be welcome?

Sect 4. 4. They cannot keep their faith ftrong and Redfaft Remedy.

Jam. 1. 17. Pfal. 77. 10,

II. Rom. 11.29.

Want of feeling argueth not want of faith.

6. 4. Some are difmaied, for that they cannot keep their faith (for any continuance) strong and stedfast, but they feel it wavering, inconfrant, flitting, fo that they fall into great forrow, fear and doubtings. For their comfort they must know that there is no shadow of change with God, and that it is their weakness so to think. Men are variable in their affections, whom they dote upon this day, they detest to morrow: but such lightness and vanity is far from our God : His love, mercy, and gifts of grace are all unchangeable. Alto they must be perfwaded, that labouring after and groaning to rest their wearied foules upon the promifes of mercy, being never fatisfied till their doubtfulness be removed, will bring a good end ; fo that they shall neither miscarry, nor be forsaken of the Lord in the lowest depth of their distress. And though for a time they feel not that they have faith or life, they may truly be alive unto God, as it is evident by fundry testimonies and properties of the new birth, which

may

may be discerned in them who do most complain of their estates. A man suddenly stricken to the ground, and amazed with some violent blow, wanteth not life altogether, though he perceive it not : breathing and moving are infallible tokens of life in the body, which by many likelihoods appeareth to be dead: fo panting and breathing after the confolations of the Lord, and the light of his countenance, be undoubted fignes of the new birth, though they be not eafily discerned (especially in the hour of temptation) by them in whom they are. Wherefore the weak in faith mult be wife in heart, and not measure themselves by their present faintings and infirmities: but wait upon God, and use the means which he hath prescribed in his word. As children first learn to go by a ftool or form: fick folk recover their tafte or ftrength by little and little; plants shoot not up suddenly and at once, but by degrees; corn fuffers many a fharp ftorm before it come to ripeness: so faith hath its beginning, growth, and confirmation, calms and storms to ripen it.

If it be demanded, why doth God deal thus with his children, and fuffer them to fall into fuch depth of doubting, forrow and fear? The answer is, that in regard of the believer himself, this doubting is a weakness, which must be with-stood and overcome; for the attaining whereto, the occasion of this doubting in him who hath once believed must be searched out, and so removed : which ordinarily is our own infamity, neglect of duty, and fleightness in the manner of performing the same, or fome particular fin, or pronenels to fin, and nourishing the fame, or long lying therein; whereupon the tender conscience feareth that his former comfort was but deceitful and vain, and so doubteth of his good estate. But this falleth out by the wife providence of God to disposing, left by the fudden change from fo damnable and uncomfortable an estate to so happie and joyfel, he should be lifted up and conceited, and so become soure and presumptuous.

Why the faithful are fubject to fuch doubts and want of feeling.

Again,

Again, this maketh him the more to prize the fense of Gods mercy, and with the greater care to preserve his faith and to shun all sin and wickedness, which might hinder

the apprehension of his continual love.

Sect. 5: 5. They received the truth at first without due trial.

Remedy.

I John 1. 9.

Faith may be true, though much were amis, when first we received the truth.

6. 5. Satan tempteth some to doubt, because at first they received the truth without due trial and examination; whose du'y it is carefully to reform whatsoever they espie to have been amis: but for one rotten post it is no wildome to pull down the whole building. For God is merciful, and ready to forgive our imperfections, when upon the knowledge and fight we confess and bewail them. The Disciples at first followed Christ in hope of temporal preferment, and yet their faith was found & true; for when they came to the knowledge of their errour, they reformed it, and did ffill infeparably cleave unto him. It is the great wisdome and mercy of the Lord, for a time to hide from his children the fight of their infirmities and wants, and notwithstanding their manifold weaknesses to afford unto them the fense of his love; lett they should be utterly discouraged and faint under the burden for want of experience, finding the entrance into life hard and diffi-Natural discretion teacheth us to deal with children according to their abilitie, and not to diffearten them by exacting what is above their ftrength: the like compassion doth the Lord shew to his, by the comforts of his Spirit preparing them to endure the affaults of Satan.

Sect. 6.
6. They never had that deep forrow which many have felt.

Remedy. God deals not with all alike. §. 6. Many Christians be exercised with this temptation, that they cannot be the children of God, because they never had that deep forrow and long lying under it that many of their brethren have had. Whereas they should know, that not mens examples, but Gods word must be our rule of direction. The Lord dealeth not with all alike, because in wisdome he knoweth what is most meet for every man Doth any man complain because his joynts are set, or his wounds cured with little smart

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and pain? The Physitian knowes best the strength of his patient, and what he can bear : what is necessary for one, would kill another. It is good to grieve, because we can grieve no more for fin: but to doubt of Gods love, because he deals gently with us, lest we should be swallowed up of forrow, is great ignorance, weakness, God many times keeps from his fervants the horrible and gaftly aspect of their fins in wonderful mercy, left the horrour of them, and Gods wrath due for them, should over-whelm them. If God by inticements and speaking to thy heart have brought thee home unto him, thou haft cause to magnifie the tender mercy of the Lord, who hath not dealt with thee after thine iniquities: for had he fet thee upon the rack, as many have been, thou hast reason to think thou hadst never been able to bear it. Fear of conscience, grief of minde, doubtfulness of falvation commends no man to God; neither is it against a man or with him in affuring himfelf of falvation, whether we have long or short time been pressed with such sorrowes, but that he be well freed and delivered from such trouble, and discharged of his fear.

6. 7. A poor Christian is oft put to great plunges through the malice of Satan, because there is much weakness of spiritual life in him, he never felt any great strength of grace in himself, and what he formerly felt is now decayed. By this Temptation God doth chasten our pride and swelling of heart, unthankfulnels, discontinuance of care to cherish and increase received graces by means fanctified, running into occasions of decay and cooling, and contentment with a small pittance of grace, faith, holines: for all which fins, and other of like kind, we must unsainedly humble our selves before God, craving pardon of his meer grace and mercy. This Humiliation is a special means to ease the conscience; as the wound doth cease raging when it is opened and well drawn.

Faish may be found in them, who never found fuch depth of forrow, as others have. done.

Hof. 2. 14? Ad. 16.14,15

Sect. 7: 7. They never felt any great ftrength of. grace.

Remedy.

And !

We may have true faith, though we never had any great fittength of grace.

Jer. 3. 1.

Luke 21. 2, 3,

Sect. 8. 8. What they formerly felt is now decayed.

Remedy. Phil. 4. 10. Mat. 61. 18. And it must be remembred, that we are but children, and therefore weak; yea, and subject to many spiritual diseases, such as take away sense of life: and therefore we must seek to be cured, and not despair of life. When any one part or member is distempered or ill at ease, we despair not of the safetie of the whole person, but labour to cure and restore it to health again: so when we have offended, we should resort to the Physician Christ Jesus, make our complaint to him, and be consident for his promise sake that he will help us. And if they who have fallen and offended God, may turn home again to their first Husband with good welcome; shall not they much more be beloved of him, and comforted by him, who have not provoked him, but are only held down through fear and infirmity?

And though their graces be small, they may be true, whiles they be small. Little faith is faith, as a little fire is fire. God despiseth not little things in obedience offered to him. In the facrifices of the Law, not the price of the gift but the abilitie and affection of the offerer was re-And if weakness of grace was any just cause of spected. fear, who might affure himfelf of Gods love? Not one. For though some have grace in greater measure than others, yet all are compafied with infirmities, and have not attained unto perfection. But it is not fo much enquired how great or little, as how fincere our faith and obedience is. Faith if it be unfained, though but as a grain of Mustard-feed : obedience, if it be hearty, though mingled with many infirmities, hath promise of gracious acceptation. And the smallest beginnings are pledges of greater favours, where there is thankful acceptance, and confcionable use of those already received to the glory of the bestower.

§. 8. If what was formerly felt be now decayed in feeling; even in Gods dearest children there may be decay of graces in part, and for a time, of the *Philippians* the Apostle saith, your care beginneth to spring again: be-

like

like they had their winter whom a new Spring revived. It is true the Lord hath promised that Hell gates shall never prevail utterly to overthrow the faith of his chosen, or any other grace radically accompanying falvation : but to preferve continual fensible exercise of any grace, he hath no where promised. The graces of God do ebbe and flow in his servants (and that by the wife disposition of God) left if we had attained facility in all things, we should think that our own, which is meerly his work! Who among & the faithfull doth alwaies hear with equall attention, reverence, chearfulneffe? &c. or pray with like earnestnesse of defire, feeling of wants, afforance to be heard, or submission to Gods will ? or do any thing at all times fo as at fome? The Lord many times withdraws the use of lome particular grace, that som other may in greater measure shew forth it felf in us. Joy and rejoycing in his mercy he witholds, that he might bring to the practice of humiliation.

6. 9. What if a Christian cannot finde, no not after fearch and examination, any lively fense or feeling of faith; nay, he cannot discern any faith at all in himselfe? Hereby the Lord may correct our unthankfulnes for mercies formerly received, or that prefumptuous licence we took to our felves in finning, or in questioning with our felves of his graces: All which things we are heartily to confesse and bewaile. But for the comfort of the distresfed he is to know that fometimes graces may lye hid, yea, and work in respect of our acknowledgement insensibly. The feed of faith cannot be loft, after it is once planted in an honest and good heart by the holy Spirit: but the fight thereof may be hid from our knowledge, and the lively functions thereof intermitted. The childe lives in the mothers wombe, though it know not fo much. Life remains in a man fallen into a dead fwound, wherein he is deprived for a time of understanding, reason, memorie, fense, motion, and all apparant vitall functions. The free lives in winter, though nipped with frosts, and weatherIn Gods deareff children there may be decay of graces.

Sect. 9.
9: They cannot find any
lively fense of
faith.
Remedy,

We may not conclude, there is no truth of grace in us, because we cannot perceive and feele it.

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Pro.30.12.

beaten with tempelts, dead in appearance. Coales raked closeunder the ashes, that they give neither heat nor light, do yet retain both, though they flew not forth themfelves. There is a generation pure in their own eyes, who are not purged from their iniquities; the most holy are not privie to all their fecret fins, nor throughly acquainted with the deceitfulnesse of their owh hearts: And the graces of the Spirit may lye hid in the hearts of the regenerate, and work infensibly to their feeling and discerning, as well as corruption lurk fecretly and work privily in the foul both of regenerate and unregenerate. Anargument drawn from his fenfe and feeling, may have fome colour in the conceit of a distressed mind : but in truth it is a deceitfull reasoning to conclude, that they have no faith, because they have no sense or feeling thereof in their apprehension.

In time of temptation the goodly do erre many wayes in examination of themselves.

In the agony of conscience none are more unfit to judge of our estate, then we of our own. Though at other times we be fick of felf love, and too partiall in our own case; yet in this state, towards our selves we are most uncharitable; and being out of love with our selves. we are apt to derogate from the work of Gods Spirit in us. It is most certain also, that in the examination and triall of our estates, we commit no small errors in the time of temptation, the mind being clouded with the mists of Satans Suggestions, and the heart so distempered with fear, that we cannot difcern the graces of God in us, nor acknowledge boldly what in a fort we fee. Suggestions we take to be fins of confent and purpose; failing in the purposed measure of serving God, or in som particular, we distinguish not from falling from our generall purpose to cleave unto God in the performance of all duties of holinesse and righteousness: we put no difference betwixt absolute falling from purpose, and failing in execution of purpose in some particular. Common infirmities we judge prefumptuous fins, or fuch blemishes as cannot be in the Saints of God:passions we esteem as deliberate

berate purposed resolutions; and motions to distrust, which are evidences of weaknesses, are supposed pregnant tokens of totall insidelity. Certainty of adherence is not distinguished from certainty of evidence if we find not assurance of pardon, we conclude there is no saith, though possibly at the present, we resolve to roll our selves upon the faithfull promise of God, and powre out our soules for mercy.

The Lord diverfly gives evidence of his Spirits presence in us. Sometimes a child of God perceives little difference in practice betwixt himself and very aliens; yet let him view his affections, he may see grace there: sometimes again more may be seen in practice, than in the affection. When the heart is over-whelmed with seare and doubt, a man cannot find love, joy, or delight in the Word of God; but then his frequenting the house of God, his private reading and conference, are testimonies that his will is bent to the Law of God. But these things are not observed in the times of distress & bitter anguish; whence it followeth, that God may evidence his presence with us by the Spirit of his grace, when by reason of our frailty we cannot discern it.

Furthermore, if a man can discern no spark of grace, nor feel any good thing in himself, he is not to despaire. But as the sense and feeling of his present state cught to humble him under Gods hand, and move him to enter into a serious examination of himself, and to unsaigned repertance for his sins. So must be take comfort unto himself, and prop up his weak declining Faith, by calling to minde former times wherein the Lord hath caused his mercifull and gracious countenance to shine upon him, and wherin he hath gloristed God by an holy life and conversation. For if ever he hath discerned the graces of Gods spirit by the fruits of sanctification, they are not utterly taken away, though for a time they be buried from his sight, that he cannot find them. The seed is not dead that lyeth all winter under the clods, & appeares not by ruit above ground.

If a man can difeern no fpark of grace in himfelf for the prefent, he is not to defpaire.

Pfal.77-3,9,

Efa.55.1,2. March, 11, 28. If he be not able to gather comfort from former experience, but be ready to question that also, yet must he not give way to uncomfortable and deading sorrow to because the thirsty soul, who neither seeleth inward sap, nor findeth outward fruit of grace, is called to come unto Christ the fountaine of living waters, that in him and by him he might be eased, refreshed, and made fruitfull. This gracious invitation the poor soul must lay hold upon, and say within himself, I will draw neer unto the God of my salvation, and trust in him; for I have his firm and stable promise, that I shalbe watered with grace, and refreshed with comfort, If I be hungry, he hath plenty of provision; if barren, dry, and withered, with him there is abundance of grace, that I may be enriched.

Sect. 10.
I Pet. 5. 8.
10. Their fins be many in number, and hainous for quality.

8. 10. The Divell, who goeth about like a rearing Lion, feeking whom he may devoure, will not spare to suggest to the contrite and humbled foule, that God cannot or will not forgive his transgressions, which have been most hainous for quality, many for number, and in which he hath long lived and continued. And it may be the Lord would hereby correct our former conceits in the dayes of our vanity that of all things pardon of fins is most easily obtained, that it was but a fleight and small thing to finne against God, that we might well enough take our fill of fin for the time, and turn to the Lord in old age and ficknesse. But withall, this thought must be held to arife from Satan. and shunned as repugnant to the truth of God. For the promife of pardon is made to repentant finners without limitation to any time, person, quality, or number of offences. And for the remedy and removall of this temptation. first, we should humble our selves before God for our light esteem of finne, and procrastination or delayes: And then confider the endlessenesse of Gods mercies in Christ, the price which was paid for our redemption, the fweet promifes propounded in the Word, the stablenesse and perpetuity of the Covenant, and the examples of great finners received to mercy.

And

neffe or number of our fins make us not uncapable of mercy. Remedy.

The hainouf-

Remedy. 2 Cor. 1.3. Efa. 55.7. Jam. 5.7. Ier. 3.1,2,3,13,

And what if a man fenfibly feel the heavie burthen of Gods wrath, and plainely difcern his frowning and angry countenance? Though fente of Gods love faile, faith may continue ftrong. For faith is not grounded upon fense and feeling; but upon Gods gracious promifes, immutable goodness and infallible truth. Yes, when * fense and feeling ceale, then faith which is * the evidence of things not feen, beginneth it chief work : and the most excellent faith sheweth it felf most cleerely when wee have no fenfe or feeling, or when we feel the clean contrary. Faith looketh to the promise, mercy, power, and truth of God, and to the manner of his working ; and feeing his mercy is incomprehenfible, his power infinite, his manner of working by comtraries, his truth firm and immoveable; therefore in the greatest terrours it beleeveth peace; when God sheweth himself an enemie, it apprehendeth him loving and merciful, and out of the deepest humiliation, above sense or resson gathereth the sweetest consolation. If ever wee have tafted of Gods love and mercy, lively faith concludeth that we are still in his love and favour, what soever weapprehend in our present sense and feeling : for whom he loveth, to the end hee loveth them. Yes, faith goeth before experience or lense of mercy, and waiteth for falvation in Christ, in the depth of miserie, grounding it felf meerly upon the Word of truth which cannot lie. We believe to tafte the goodness of the Lord, not because we have felt already how kinde the Lord is; though we may make use of feelings past, to sustaine us in prefent agonies.

Experience and sense is a stay or prop for our better ease, not the ground upon which our faith leaneth; and though it be shaken, faith continueth firm. If therefore at any time our sense and seeling tell us one thing (namely, that God hath cast off us for ever, and will never looke graciously upon us) and the Word of God affures us of another, to wit, that God doth love us, and will never for sake us utterly; wee are not to give credit to our own

11. They feel the beavie burthen of Gods wrath.

Remedie

* Job 13. 15.
* Heb. 11. 1.
Faith may be firong, when we have no fense or feeling of mercy.

James 1, 17. John 13, 1, 2,

N

feeling

feeling, but to Gods Word. For our fehfe is oft deceiving, specially in marters of godlinessy: but the word of the Lord is fincere and abideth for ever, In bodily difeafes of fome kinde, wee trust more to the judgement of a skilful Physician, than to our owne conceits aand shall we not think, that God knowes our spiritual estate better than we out felves ? What can wee believe in matters of religion, if wee beleeve not more than we can difcern by fense or reason? The being of a thing, and the sensible discerning of the thing to bee, are divers. Howsoever at fometimes they concurre, yet oftentimes they are fevered and diffiouned. Because the funne appeareth not to as at Mid-night, shall we conclude, that it never tath, or will thine to us againe? Shall a child imagine his Father never did, or will truly love him hereafter, because for the prefent he doth not admit him into his presence, or afford him a favourable and lovely countenance ? No less abstird, but more injurious is it to our heavenly Father to conjecture that no grace or favour is to be found with God, Reing now the beames of his love and mercy are hidden from us.

The dearest servants of God, who have been indued with most eminent graces, and highly advanced into special favour with him, have yet in their owne serse apprehended wrath and indignation in stead of love and favour, displeasare in stead of comfort, & trouble in sead of peace. Did God tenderly respect them, when he seemed to teare them in peeces, and to break their bones like a roaring tion, and shall weepindge of his affection by our present

feeling ?

GO ...

grace, and can finde no comfort? In this case wee must repent of the former neglect to accept of grace offered, and pray to God to forgive and paradonit. Wee must also examine our hearts with allocard and dilig ree to finde out the fins which haply do hinder domfort, and bewalling the same, stirre up our selves to receive the promises. For off-times the entertaining of some bosome sinne, which

Pfal. 22, 1, 2, 8 3 8, 2,4 & 77, 7, 8 8 8.

Self. 11
12. They have
long used the
means of grace,
and can finde
no comfort.
Cant 5. 2:3.

Remedie

we are loath to part withal, is that which makes the breach in our conscience. And sometimes we walk without comfort, not so much because God with-holds it, as that we put it from us; either not knowing that wee are called to believe, or not encouraging our selves to strive against fears, or shutting our eyes against the evidences of grace, that God hath bestowed upon us, or mistaking what the testimony of the Spirit is, whereby God withesseth to us that we are his children. For whiles we take it to be some vocal testimony, which certifieth us against feares and doubts, even in the middest of temptations, and in a manner whether wee will or no, we fall into no small perplexities, not finding any such certificate in our selves, whereas the witness of the Spirit is clean of another nature.

This is no new thing, that God should cause his children to seek long before they finde comfort. The Apostle in like extremity besonght the Lord thrice, that is, often, before hee received answer. And though God delay, either to chasten neglects, or to kindle affection, or that graces hardly obtained may be valued according to their worth; yet will be not alwayed despise his children that cry unto him day and night. The ardent desire shall at length be fatisfied, the panting soulbe resreshed with the waters of

confolation.

Comfort and joy is the reward of our obedience; but patient waiting is a pleafing and acceptable service to God. It is Gods work to give comfort, it is our dutie to waite for it in the waise of holines. Let us be contented to serve God freely without wages, and in the end wee shall bee no losers. Remission of somes and peace of conscience are favours worth waiting for. If the Lord should keep us on the rack even till the last gaspe, and then impart unto us the least drop of his merey, or sense of his love in Jesus Christ, his grace were unspeakable towards our soules; and let us not then think much to waite in partience a little while. We have not waited so many yeeres in the means of grace for comfort, as God hath waited

The godly sometimes walke without comfort, because they put it from themselves-

Oftentimes God caufeth bis children to feek long before they finde comfort. 2 Cor, 12.8.





for our conversion. If we have made him to stand knocking at the door of our hearts long before we gave him entrance; let it not feem tedious, if the Lord do not forthwith open to us the door of his privie chamber, and admit to the fweet fellowship and communion with him. Comforts, when they come, are usually proportioned to the measure of tribulation, and multitude of fervent prayers powred out before the Lord. Much trouble receives in the end plenti-

Sect. 12. 13. They are afraid of falling into fome fearful extremity How this temptation is to berefifted.

ful confolation. § 12. Satan molesteth some Christians with fear of

* Luk 22.32. Rom. 8.34, * Phil. 1.6.

Rom . 11.29. Pfal. 37. 24.

falling into some fearful extremitie: By which temptation it pleaseth God to acquaint men with their own weakness, and to chasten or prevent pride fecurity, raft censuring of others that have fallen into fuch discomforts, or the like. But for the remedie thereof, let them labour to fortifie faith in the gracious promifes, which God hath made to his children, of fustentation and prefervation. As faith increafeth, to fear abateth : as it ebbes, fo fear flows. And let them to this end confider, that Christ hath*prayed for prefervation against all separating extreams And God that cannot lie, hath * promited to keep his children from utter declining, and to establish them that bee feeble and ready to fall. The Lord hath made it known to bee his will and pleasure, that he will never take away that grace which one he hath given, but increase it rather till it be perfected and accomplished and when we are affored of his will, we may relie upon his power for the effecting of it, and inferre he will keep us fafely, because he is able to establish and confirm us. The greater our weakness is in grace, and the more grievous our fiekness through finne and the poylome humours of corruption, the more carefully will hee watch over us with his Almighty power. The strong cannot fland by their own might, if God withdraw his hand : and the weakest shall bee able to overcome their mightiest enemies, being underpropped by the Lord. What flouds of trouble foever do flow over as we shall escape drowning, if the Lord hold up our chin.

Feare

Fear is a deceitful and malitious passion, tyrannical. rash, and inconsiderate, proceeding oftentimes from want of judgement, more than from the presence or approach of evil to be feared, tormenting with the dread of what shall never come, we were never in danger of. It is therefore valiantly to bee refifted, not to bee beleeved or reafo-Fear in our own strength is by all means to be cherished: but diffidence in Gods power, mercy, goodness, truth, and providence is to be abandoned. The strong must not presume in himself, though more excellent than others in grace; nor the weak distrust in the Lord, though feeble, and not able to go high lone. The hope of prefervation flaving upon inherent grace is felf-confidence: and the fear of falling arifing from the sense of weakness is diffidence in God. In holy Scripture we shall finde, that the strongest have fallen, when the weak have flood; and they have been foiled most grievously, not in the greatest affaults, but when they have given way to their lusts, neglected their watch, or were grown fecure and dreaded no danger. The Lord belt knowes the strength of his childe, and will not fuffer him to be overtaken with those uncomfortable falls, out of which he shall not recover.

6 13. Sundry Christians through the malice of the Devil, be unfetled with fears, that notwithstanding all their care they shall never hold out in faith and an holy course of life unto the end; but by persecution or other a stiffictions and provocations shall be turned back; specially considering that they are marvellous apt to slip and cool in time of peace, and whilest they live under the means of grace. This fear is to be removed, by calling to minde the promises of God, so plentifully and richly set down in the word of grace. And they must consider, that the same God who keeps' them in time of peace, and blesseth the meanes of grace whilest they do injoy them, is able and will

Sect. 13. 14. They fhal never hold out to the end.

How this temptation is to be removed.

N 3

uphold

uphold them in the time of trouble, and when means be wanting.

Pfal. 16.8.

Luke 8. 12.

Of our felves we stand not at any time; by his power we may overcome at all times. And when we are foreft affaulted, he is ever ready at our right hand, to support and stay us that we shall not fall. He hath well begun, and shall happily go forward in his work, who hath in truth begun. For true grace well planted in the heart, how weak foever, sha'l hold out for ever. All total decayes come from this, that the heart was never truly mollified, nor grace deeply and kindly rooted therein.

And as for prefent weaknesses, it is good to acknowledge and bewail them; but they must not, for some imperfections, cast down themselves half desperately, as though God regarded them not, or they should wither and utterly decay. For asthe drie and thirsty ground or fpunge fuckethup much water, fo the humble fpirit drinks up much grace, and shall be replenished abundantly with the waters of comfort. And if their portion of grace be the smallest of all others, they must strive to grow forward, but without discouragement. For of small beginnings come great proceedings, of one little spark a mighty flame; of a small Acorn a mighty Oake; of a grain of Multard feed a great tree : and a little leaven feafoneth the whole lump. All fears and doubts, which arise in their hearts, must drive them to fend up earnest prayers to God daily and oft, for this grace of faith to be more firmly rooted in them: which they must do willingly and gladly, that they may feel their doubting and fear to vanish as fast, as they perceive their hold in the promises of God to wax ftronger.

3 Sed. 14. 1 50 They are many wayes croffed and afflicted.

6. 14. Satan bears many in hand, that their manifold croffes and troubles in the world, and their want of outward bleffings, is an argument of Gods displeasure towards them. This was the fiery dart, which he by the mouthes of Eliphas, Bildad, and Tzophar (yea of his own wife) did shoot at fab; against all which, if he

had

had not held out the shield of faith, he had been pierced through and through. And we see by daily experience. that when a godly man is croffed in his wife, children, goods, reputation; these outward afflictions are often great occasions of deadly forrows, and grievous temprations touching the affurance of his own falvation. The remedy is, to think feriously and to acquair t our selves familiarly with the properties of God; the truth, unchangeableness and nature of his promises; and the manner of his dealing with others of his fervants in his wonderful providence. For thereby we shalllearn, that God doth love tenderly, when he doth correct feverely; and remaineth unchangeable, when our outward condition doth varie and alter : yea, that all his chastisements are but purgative medicines, to prevent or cure fome fpiritual disease, which he seesh we are inclined unto. Should God never minister physick till we see it needful, defire to take it, or be willing of it: alas, we should perish in our corruptions, and die for want of help in due time. It is good to humble our selves when God correcteth: but to doubt of his love, when he dealeth lovingly with us, is a great weakness. Also we should ca'l to minde that God allowes, yea requires, that men in affliction should live by faith, both for a fanctified use in them, and a good iffue out of them in due feafon. And so afflictions or earthly encumbrances would be no means to weaken our faith, but to increase it rather bur abilotlantista bus

malice of the Devil, are brought to this bondage, that they are perfeaded that they are utter reprobates, and have no remedy against their desperation. And this temperation, enough of itself to shake and terrifie the afflicted, is made far more grievous when melancholy possessing the partie: for that raiseth excess of distrust and fear, and causeth the partie to perswade himself of misery, where there is no cause. In this weakness Satan

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Remedy. 4

Outward crosfes are no argument of Gods displeafure, Iob 5. 17. Prov. 3. 11. Iam. 1. 12. Heb. 12. 7, 3,9310,11.12.

Sect. 15. 16. They are firongly poffeffed with fear, that God hath utterly cast them off.

affails

affails such poor servants of God by spiritual suggestion, tempting them to such sins as be very strange, and such as they abhor the very least conceit of them; and when by such temptations they are brought low, in the anguish and bitterness of their soules, the Devil laboureth especially to dimme their knowledge and judgement, that they may have no sure hold of any point of doctrine, which may soundly comfort them, that so he may as a roaring Lyon devour them speedily. And when he hath covered their hearts with darkness, and brought them into a dreadful fear of Gods wrath, he holdeth them at this vantage, that every thing which is before them, is made a atter to encrease their distressed estate.

How Christians in this distress and angu sh are to be comforted.

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For the flay and comfort of fuch diffressed foules; they are to be perswaded, that they be not under the wrath of God, neither is his anger kindled against them, for all the fear that oppreffeth them, when their estate is in their own feeling at the worst; because they have not tinned against the holy Ghost, nor maliciously fet themselves against the truth and Gospel of God, nor persecuted it wilfully against knowledge and conscience: which one fin only is able to flut them out from all hope of falvation. And here they must beware, they make no more fins of that kinde than God himfelf hath pronounced to be of that fort : for in these matters that concern Gods Religion, even the perfection of our wildom is but folly. much more our fick brains and melancholick understanding is to be removed far from handling fuch holy things. And feeing their consciences do bear them witness, how much these temptations are repugnant to their defires and liking, how gladly they would be freed and delivered from them, how grievous and burdensome they are unto them, and chiefly raifed by Satan, who abufeth their fimplifity; therefore there is no cause, why they should be so discouraged or out of heart, no more than one that hath had a fearful dream, when he awaketh.

Moreover.

Moreover, they are with all earnestness to be put in minde (ver with the spirit of meekness and compassion) and to confider how much it doth ditplease God, that they are removed from their faith, and have given place to conceits and fpirits of errour, contrary to the most clear and comfortable promises made them that thirft, repent, fear and love the Lord, temble at his word, are broken hearted, &c. And thereforethey should gather more gody boldness and confidence in God on the one fide, and more courage and strength against Satan on the other side. For if God call and incourage us to trust and relie upon him, and we flanding in need thereof would moft gladly embrace his promifes made in Christ Jefus, who is he that fhould hinder us? The Scripture speaking of the malice of Saran in tempting and affailing Christians, biddeth them, be frong and of good courage, and refift strong in the fairb Satan rempteth them, co overthrow their faith : and by giving place to fearsand doubts they advantage the enemy against their fouls : but let them take occation by the temptation to draw nigh unto God, and rowfe up themselves more confidently to rest and wait upon the Lord; fo shall they please God, and put Satan to Right:

Neither letthem after this be ftill objecting, that they feel fmall strength of faith and hope: for thereby the enemy may take encouragement to their disadvantage, when fear fetteth open the heart to his malitious temptations, and bindes the hands of the distressed that he cannot ressist upon the Lord, nor listening any more to their strong but deceitful fear. And what though they feel nor that sweetness, which sometimes they felt? will they therefore judge their state to be naught? What sweetness can the soultaste, when it is over whetherd with sears, per plexed with temptations, troubled with doubts? Physick is unpleasant and bitter to the taste t temptation should not be temptation, if it did not affect. If the soul be now sick,

Rom. 8.28, James 1. 11. Elay 66. 2.

Ephel. 6. 10, 12. 1. Pet. 5,8,9.

and tafteth not the fweet meats of confolation, which it was wont (as the body which is in a course of Phyfick) will they judge themselves to be stark dead, or in a condition irrecoverable? We have experience, how divers times the disease prevaileth over the fick person, that actions fail, and faculties feem quite to be fpent; neither hand nor foot is able to do their dutie; the eye is dimme, the hearing dull, the talte altered, and the tongue diftafteth all things, even of most pleasant rellish; and the weakand feeble patient feemeth to attend the time of diffolution: when yet not with standing there remaineth a fecret power of nature; and a forcible foark of life, that overcometh all these infirmities, and consumeth them like drofs, and rendreth to the body a greater purity and firmnels of health than before the fickness it did enjoy. Even foit is in this spiritual estate, the foul is fick. and not dead, faith is affailed, but not overcome; and if in patience the finishing of this secret work, which paffeth all conceit and capacitie of man, be attended thefe burning feavers of temptations shall appear to be flacked and cooled by the mercy and grace of Christ, and that spark of faith which now lieth hid and over-whelmed with heaps of temptations, to break forth again : and as nature after a perfect crise dischargeth her felf, to the recovery of former health fo shall all doubts and fears and terrours be removed, and frength of faith restored with fuch fupply, as it shall be able to make evident proof, what fecret vertue lay hid, and ver not idle, in all this uncomfortable plight. Again, as in outward fenfes we fee fometime and feel, and hear, when we do not perceive it: fo we may also have faith, and not alwaies have the sensible perceiving thereof.

Yea, such as most hunger and thirst after righteonsness, and are poor in spirit and broken in heart, as they doubt and fear in every action less God be dishonoured by their conversation, so are they jealous of their precious faith, lest it be not in such measure as they defire, or in truth be

none at all : wherein they may eafily be deceived, first in the discerning, then in the measure and portion. For when the inward feeling thereof doth not answer their defire, and the actions proceeding there-from do not fatisfie their thirst of righteousness, whereby reliefe may rife to the nourishment of faith, and the fatisfying of that holy appetite; they are discouraged and intangled with spiritual cares, from which a more advised consideration agreeable to Gods word might eafily deliver them. touching the portion it is a fault to measure the excellencie of faith and power thereof partly by quantitie, and unfeafonable fruits (fo ro call them) and not by vertue, kinde plantation, foveraigntie, and leafonable fruit: which errour in temptation the distressed are apt to run into, and fo to trouble themselves without cause. Men look not that Corn should spring in harvest, or be ripe in spring ; that trees should bud or bear fruit in winter : because it is not the feafon for fuch things. Neither ought we to expect fuch strength of memory and lively operative actions of grace, in age, fickness, great forrowes and temprations, as at other times in young years free from fuch affaults. The fruits of faith, fit for the feason, may be discerned by them that can rightly judge, when sweet refreshings formerly enjoyed be lacking. The effects of faith in great temptations and cloudie feafons are to look up for help, figh, groan, complain to God, prize his favour, draw nigh unto him, and cast himself upon God, though he feem to be angry: at this time faith is incumbred with many strong fears, wherewith it is burthened, against which it laboureth, over which it doth not eafily nor speedily prevail. Joy, peace, sweet refreshing, and senfible tafting of Gods mercy, be the fruits of well-grown faith in the times of victory and freedome : those Summer-fruits are not to be gathered in the depth of winter. It is an errour, to measure the truth of grace in age, by the effects proper to youth, or the foundness of faith in temptation, by the effects peculiar to the dayes of triumph. Neither.

Neither are we to account the nature of any thing, according to our sense, or the shew it maketh. For then should the most fruitful tree in winter be taken for barren, and the lusty soyle for drie and unstruitful, whilest it is shut up with the hard frost. But reason, being guided by the Word of God, must lead us rightly to judge of the presence and life of faith in our soules, which being the shield in this our spiritual warfare, endureth much battering and many brunts, and receiveth the fore-front of the battel, and oftentimes fareth as if it were pierced through, and worn unsit for battel; yet is it indeed of nature invincible, and repelleth whatsoever engine the enemy inforceth against us, and standeth firm-rooted, whatsoever storm Satan raiseth for the displacing thereof.

How then are the distressed to behave themselves in this temptation, when both the fense offaith is dulled in them, and the fruits minister discontentment? They must rightly consider what be the winter-fruits of faith, and not expect fuch things in themselves as agree not to that feafon; and withal remember that the gifts and mercy of God is without repentance: and so take courage unto themselves confidently to cast their soules upon the mercy of the Lord in Jefus Chrift. For as he knew them, when they were friangers from him, and loved them, when they hated him, and had nothing which might provoke his mercy, but fin and milery: fo is his goodness continued still upon them for his own sake, and not at all for their deferving. And though they feel their abilitie weak, the enemy ftrong, their strength tired and clean worn, their corruption uppon the point to prevail, the fruits and branches of faith, through these stormy tempelts, nipped and shaken; yet the sap of faith shall never be dried up in the root, neither can any winde of Satan fo blaft, that the immortal feed be at any time quite withered. But patience and costancy, with a resolute minde to bear Gods trial, will bring a goodend, yea, by a meek going

going under Gods hand in these, they shall learn experience to wade through greater afterwards; and yet in the midft of them, to have hope that they shall not be ashamed.

Say their former course of life past bath not answered that fincerity the Lord requireth; what then? Are they therefore reprobates? No, but it argues want of faith? Not fo; but place for further increase of faith, and the fruits thereof. Those whom the Lord hath chosen to bee his worshippers, and hath redeemed and consecrated holy to himfelf; they be his plants, and engrafted Olivebranches in his Sonne; who take not their full perfection at once, but (according to the nature of plants) require daily watering and dreffing, whereby by degrees they attaine in the end a full stature in Christ. In Scripture wee have example of weak beleevers as well as of ftrong. As the Holy Ghost hath remembered the faith of Abraham. who beleeved above hope, under hope : so hathit recorded the faith of Nicodemus, in knowledge fimple and Joh. g. z. weak, in profession and practice timorous and fearful. In one and the same person we shall finde different degrees of faith at divers times; at one time like a graine of Muflard-feed, at another time like a grown Oake; now like a smoaking snuffe, but soon after burfling out into a bright flame, The ftrongeft faith of any Saint mentioned in Scripture is imperfect, affailed with temptations, mixed with manifold doubtings. For they were fubject to innumerable infirmities; which are not specified in the Booke of God; peither was it fit that it frould been register of their manifold temptations, frailties, and falls. But out of those things which are recorded, we may perceive, they were shaken with affaults, over-taken with correspt ons, tripped & foiled tometimes by the policie of Satan. All which is fet upon the file for our admonition & confelation. So that's Chriftian may not account himfelf void of grace, because he is not perfect in faith, knowledge, and love: but he's wifely to confider the fecret work of Gods fpirit and grace, and take comfort of the smallest cram and drop of this heavenly

Mark. 9. 24.

Numb. 20.11.

Pfal. 22. 1. & 77. 7, 8.

Rom. 15. 4.

fusten-

A Of the temptations whereby Satan feeketb to

tentation, and attend the time of perfect growth, according to the good pleasure of God.

Oh, but they feelnot the testimony of Gods Spirit, which might affure them; they can finde no sparke of grace in themselves. Neither do any of Godschildren at all times feel it : but that they may fee their own frailty. God doth as it were hide himfelf for a feafon (as a Mother doth from her child to trie his affection) that they may with more earnest desire mourne for Gods wonted grace. and praite him with more joyfulness of heart when they have obtained it againe. And yet God doth not with-hold comfort from his children, many times when they walk beavily : but their owne frailty and vehemency of temptation, which oppresseth them, dimin sheth the feeling thereof. When the winde is loud, the aire stormie and tempertuous, a man cannot heare the voice of his friend when the heart is filled with feares, and perplexed with manifold temptations toffing it up and downe, the calme and still voice of the Spirit is not discerned. And in those feafons, the trial of faith is to be taken, by those fruits, which are evident to the eye of others, who can judge more fincerely than the afflicted themselves, in that anguish of soule and spirit. As the fick man during the time of his diftemper, must not trust to his owne talte, but rather relie upon the learned Physician, and other honest and difcreet friends : fo the faithful must not give too much credit to the suggestions of their owne heart poffested

But to yeeld for much to their present weakness (because in this perplexity they will be ever and anomquestioning the soundness of former comfort, and integrity of their hearts) suppose they were destitute of grace, and never had felt sound comfort; should they utterly despaire, or give place to deading forrow? In no fort, for Christ calleth the burth ened and laden to come unto him

with feare; but rather beleeve their faithful Paffor; and other godly and experienced Christians that are about

Matth. 11.28.

Numb. 20.11

Tiel 22. 1. 5

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Pfly 15, 1,2.		**
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by at is to live by raise, See.

The Life of Faith.

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CHAP. is of the Charles

What it is to live by Faith, and how a Christian found fire up himself thereunto.



Any and precious are the fruits of faith, whereof we have use at all times, in every flare, at every turn, and in all things that we go about: which who so would enjoy, he must learne not onely to have, but to use it aright; to live by it here, seeding bupon the seve-

rall promifes of mercy; and not onely to be faved by it, when he goeth hence. The Lord himfelfe, the Author and giver of life, bath often taught us, by his Prophet and Apostle,: That the just man, is not only to believe to Justification, but to live by Faith. The worthy servants of God, in all ages, are all brought in as a cloud of witnesses, testifying this truth, that The just shall live by faith. By faith Enoch malked with God: By faith

Inducements, to live by Faith.

Verfe &.

Forfe 13.

Hib. 2.4: Rom: 1.17. Gal. 3.17. Heb. 10: 38. Gen. 5: 24-Heb. 11.5. Heb. 11.5. Gen. 24. 40.

Gal. 2, 20.

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Col. 3. 3, 4.

1 Tim. 1.5.

Iun.animad.in. Bell.Cont.5lib. 3.Cap.11.not 14.

Verfe 3.

Verle 18.

Christ is the fountaine of life, and faith the meane.
Acts 3.15.
Joh. 1.4.
Plal. 36.9.

Abraham walked before God. Paul lived, if ever any, comfortably happily, from the time of his conversion, to the time of his diffolution : but even whilest he lived in the flesh, he lived by the faith of our Lord Tefus Christ. Without faith what are we but dead moules? living carkases, that carrie about, and are carried with dead soules? The best, most excellent, and pretious part of Man is destitute of true life till faith be inspired into it from above. whereby we are united unto Christ the fountaine of supernaturall and eternall life. The most glorious or pleafant life of Man, without faith, is but a vaine shadow, a meer picture, and resemblance of life, or of death rather, drowned in carnall delight, full of vexation, and leading towards everlasting perdition. The best work of the regenerate, if it be not animated and quickned by a lively faith, is but the very outfide and dull matter of a good and acceptable worke: There is no going right forward in the way to Heaven, if faith be not the guide. The end of the Commandement is love, out of a pure conscience, and faith unfained. That which is here called the precept, is not all the law, but onely the precept that Paul giveth to Timothy, that he should have care to fee that there were no frange doftrine admitted, neither for forme, nor matter, neither for things directly contrary to wholfome doctrine, nor for idle questions, not tending to build up the people in the love of God, and of their Neighbour; as appeareth evidently, both by the verbe before, whereof this word here is derived, and by this same word used afterward in this Chapter, where the fignification of it is restrained unto the present matter of exhortation. Neverthelesse, it may well be applied to confirme that every act, of fincere, and unpartiall obedience, must come from a lively, well-rooted, and soveraigne faith.

Christ is the fountaine, and faith the meanes of life. The power and originall of life is intirely reserved to the Lord and Prince of life, the Light and Life of men, the Author

Author of eternal falvation : But faith is the radicall band on our part, whereby we are tied unto Christ, and live in him. The body hath its foul which enlives it; and fo bath the foul its foul whereby it lives, and that is Christ the quickning first. Take away the foul from the body. and earth becomes earth : fever Christ and the foul, what is it but a dead carrion? The members die if they be feparated from the Head, live fo long as they be conjoyned to it: Christ is to his Church, and every living member of it, what the natural Head is to the natural members. And fo we live primarily and properly by Christ, as by the foul and Head; by faith secondarily, as by the Spirits, the band of foule and body; or by Nerves and finewes, the ries of the Head and Members. Looke as the leg or arme lives by proper finewes, uniting them to the Head: fo doth every believer live in Christ by a wel-rooted, soveraigne, particular faith, whereby he receiveth Christ, and is made one with him. Thus faith he himself, Who is the truth and the life, I am the resurrection, and the life : bee that believeth in me though he were dead, yet shall be live; and, I am the bread of life, bee that believeth in mee shall never bunger; and againe, Arthe Father bath life in himself, fo bath hee given to the Sonne to have life in himfelf. Thus speake the holy Scriptures of him, In it was life, and that life was the light of men : When Christ, who is our life, shall appear. Our hands have bandled the word of life. For the life was manifested, and we have feen it, and bear witnesse, and shew unto you that eternal life, which was with the Father and was manifested unto us And this is the restimony of those three heavenly and earthly witnesses, That God hath given to us eternal life, and this life is in his Son; He that hath the Son bath life, and he that hath not the Some bath not life. Whatfoever grace we want, it is to be received from Christ, Who of God is made unto us wifedome, righteonfneffe, fantification, and redemption : and whatfoever grace is in Christ for us, it is made ours by faith. And fo we finde in divers pallages of Scripture that

Heb. 5. 9.

I Cor.15.45.

Ephel. 1.22. 23, & 4. 16.

Ioh, 14. 6. loh. 11. 25.

Ioh 6. 35. Joh. 5. 20.

Joh. 1. 4. Col. 3, 4.

1 Joh. 1,2,3.

1 Joh 5.11,

victorie that overcometh the world, even our faith :

But in all this, it leaneth upon the grace of God, loo-

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Gal. 3. 2.

Rom. 4. 21.

Heb. 11. 11.

keth to his power, and trufteth upon his faithful promite.

To live by Faith, is by faith in Christ to assent and adhere unto, and possesses whole Word of God as our owne, in all estates and conditions; resting quietly upon his gracious and faithful promise, to receive from his good hand all needful blessings and comforts in fittest leason; and in all good conscience yeelding our selves unto his good pleasure, in sincere, universal and constant obedience. To live by faith is not only to believe in Christ for salvation, or to believe throughout our life, that we shall be saved in the life to come; but also to rest upon the grace and free savour of God, that we shall have, whatsoever is expedient to bring us safely thirher, given us freely by the Lord in this life, so far as he knoweth it good for us.

God hath made promise of all good things, more then we could ask or think, that no good thing shall be wanting, that whatfoever becommeth shall bee for our good: all which the Just man posselleth by faith, and is as well fatisfied, when in temptations and trials he hath no meanes of help, as if he had all that his heart could defire. To the burdened God hath promised ease, refreshing to the thirstie; pardon to the penitent, comfort to them that mourne, perfect peace to them that wait upon the Lord : affiftance, comfort, deliverance to them that be tempted; preservation and protection from evil. with comfortable supply of all bleffings temporal and foiritual fo far as shall be good, all these faith embraceth, poffeffeth, feedeth upon, and fo resteth contented and comforted, as if all help that could be devised, were prefent and comfort injoyed.

The word of grace seachesh as a denie angodtiness and wordly lusts, and to live gody, justly, and soberly in this present world: from this would of command faith cannot be, wholly turned aside by allurement or terrour, but resteth upon God for ability, and sweetly inclineth the heart with delight and chearfulness to follow after the Lord.

What it is to live by faith.

Pfal.34-9-10-

Matth. 11.28. Efay 55. 1. Jer. 31. 34. Efay 26. 1. Pro. 10.28. Zach. 2. 8. 1 Cor. 10.13. Pfaf. 91.2.3.8 84. 11. Efay 43. 2. Matth. 6. 33.

Titus 2. 12.

Pro.6. 21, 25

03

Thus

Heb. 11, 1,2, 2.4.&c.

Thus to live by faith, is firmly to rely upon the Word of God, in all estates and conditions, with full purpose to be guided by it, until the good things contained therein be ful'y accomplished. This is to be seen in that honourable company of Worthies summed up by the Apostle, as patternes of faith; who in all effaces and straights whatfoeer they were brought into, in all temptations wherewith they were tried, and in all difficulties wherein they were exercised, yet so lived by faith, that nothing could dismay them, much less overthrow them. By whose example we may learne, fo to rest upon Gods word and promise for all needful help, affistance, comfort, and deliverance, what danger or difficulty foever befal us, that we be neither dismayed with terrour, nor turned aside with worldly allurements, nor wearied with delayes, nor faint in the combate

What is to be done, that we

might live by faith. lob 22.21,22. Pfal 85. 8.

2 Pet. 1. 4.

Pfal.119.195

Joh. 3. 39.

Pro.6.21, 22.

Nowfor the attaining hereof these two things are carefully to be performed.

First, to acquaint our selves familiarly with the word of God, that we might have it in readiness for direction and comfort.

Secondly, to exercise faith aright in the Word of God. DO:

The Word of God is the ground of all our faith, wherby we live, be directed, maintained, and upheld in all our trials. The promifes of mercy are as fo many legacies bequeathed us by our heavenly Father, and by his Sonne Jelas Chrift, in his last will and Testament : The Commandements are fo many directions to guide us in the wayof bleffedness, until we be full partakers of the good things promifed : It is therefore most necessary and behoveful for us to fearth this Will and Testament for all fuch legacies as may concerne us : and to bind this law continually upon the heart, that it might lead, keep counsel and comfort us as occasion requires. Faith is the life of our foules; the word is the ground, life, guide, and moderator of our faith. If God hall lead us into

the dark at any time, or brings us into any straight, that we fee no way of elcaping, or means of reliefe, will it not be a great stay and comfort to our soule, if then wee can call to minde the good word of God, formerly laid up in store, when we can raise such hope of help in due time, as may quiet and content us, till we do enjoy in effect the good defire? When the heart is perplexed with thoughts, distracted with fears, and unsetled with temptations; is it not a great refreshing that we can call to minde the commandements of God, directing what wee must do or leave undone, instructing in the way of peace wherein ear feet shall never stumble ? If we would bee ready and skilful practitioners in the great art of living by faith, we must exercise our selves in the word of God, and get into our hearts and memories, at least, the principal promifes and Commandements, that we may have them in readiness for direction and comfort upon all occasions. Let the Word of Christ dwell in you richly in all wiledome.

And here it is to be observed, that besides expresse Commandements and direct promifes generally offered, there be special promises and Commandements by confequent, which we are to note and make use of. As whatfoever God promifeth to any one of his children, (not in any special or proper respect, only concerning such a perfon and for fuch a time, but) as a common favour belonging to all his children; that we may, and ought to receive as a promise made to us. Thus the Apostle disfiwading from coverousness, applieth that promise to all the faithful, which in speciall was spoken unto Joshuah, I will not leave the, nor for fake thee. When foever we find that any of Gods people have prayed for any good thing, and have bin heard, if it were not by special prerogative peculiar to them, we may take it as a promife to us. I fought the Lord, and he heard me : and delivered me from all my fear. They tooked unto him, and were lightned and their faces were not ashumed. This poore man cried and the Lord beard him and

Pfal 94. 19.

Pfal. 119. 24.

Col. 3. 16.

Heb. 13. 5.

200, 2, 20,

Pfal,34.4,5,6

Jam. 5. 11.

01.20 107

Pfal. 91. 15, Efay 43. 2. a Cor. 4. 8. 7.

Phil.3.16,17. Pro. 2, 20.

2.

The alls of Faith. Acts \$4. 14.

(aved him out of all his troubler. What favour God hath shewed unto any of his children, according to promife and covenant of grace, the same may all that be in covenant with him, expect and looke for. For all the faithful have the same God to be their God, live under the fame covenant, and have interest in the same promises of mercy. Thus Iames exhorting to patience in trouble, alledgeth the example of lob Tee have heard of the patience of lob, and have feen the end of the Lord. As for extraordinary favours, or deliverances, granted unto fome persons, by special priviledge, and not by vertue of common covenant : we cannot promife our felves the fame in particular from their example; nor did the Lord vouchfafe the same to the same persons at all times: but as such peculiar mercies imply a common ground or reason, they are unto us arguments of comfort and incouragement. Goddoth not ordinarily fend his Angels to open the prifon doores, nor ftop the mouthes of Lions, nor quench the force of the fire for the preservation of his people: but from fuch extraordinary examples we may conclude, that God will be with us in the fire and in the water, to deliver or comfort us, to succour or support us, that we shall not be forfaken, much less overcome. Also in the practice of the fervants of God, we may learn our duty: for whatfoever they did upon common grounds and reafons pertaining to us, no less then unto them; that duty belongeth unto us as well as unto them, and their example is for our imitation. Special Commandements, by priviledge given to some peculiar persons, belong not unto them, who have received no fuch warrant : but if the immediate ground be common, the duty it felf reacheth unto us.

Being acquainted with the Word, if we would live by faith, we must exercise it aright therein, and that conlister in divers acts.

First, Faith doth firmly and universally affent to the whole Word of God, and fer a due price and value upon

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et, as that which containes the chiefe good of Man. The Gospel is that pearl of price, in comparison whereof the merchandite of filver and gold are of no worth.

Secondly, It ponders the Word feriously, and treasures it up fafe. Earthly men keepe the conveyances and assurances of their Lands very circumspectly, lay up their bils and bonds, write upon them, know when they expire, and what to challenge by them. The promises of God unto the faithfull soul, are instead of all assurances, bils and bonds for his lively-bood, maintenance, protection, assurance, deliverance, comfort, and everlasting happiness; therefore he is careful to view them often, lay, them up sure, meditate upon their stableness and certainty, and cast with himself what profit and comfort they will bring in fittest season.

Thirdly, it preserveth and keepeth in the way of the promises, it perswadeth, inciteth, and strengthens therein. All the promises of God are free, his favours of meere grace; but this free savour is in special bequeathed unto the penitent, meck, humble, upright, that walk in the undefiled way, and do none iniquity; and faith in the promises expecting the Lords help all-sufficient in due season, carrieth a man forward in the path, wherin he shall find rest and peace, and will not be turned out of the right way, then which it acknowledgeth none safe or pleasant.

Fourthly, It plies the throne of grate with earnest and continual supplications, intreating help and succour according unto promise. Faith hearkeneth what the Lord speaketh, and speaketh back agains in fervent grounes and defires. It hath the promise of God, and therefore is bold to pray, and will not keepe sidence.

Fiftly, It looketh up directly unto God, his wifedome, power, mercy, and faithfulness: If meanes bee present, faith beholdeth Gods hand in them if meanes be wanting, the eye is listed up unto the Lord, who Mat. 1?

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Pro. 19. 16, Pfal.119. 1,2,

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unbeliefe.

2 Sam. 7. 27-

Pfal. 5. 3.

Pfal. 13. 5.

Meanes to stir up our selves to live by faith.

Finde out thy unbeliefe. can provide means, or worke without meanes and against means, and most certainly will perform what he hath promised when it shall be for our good. My voice shalt thou heare in the morning, O Lord, in the morning will I orderly addresse unso thee, and will looke out

Sixtly, It refleth quietly observing the effects of Gods promises, and triumpheth before the victory. I have trusted in thy mercy, my heart shall rejoyce in thy salvation. But of these more at large in the particulars following:

Now for the better ftirring up of our felves to live by

First, We must find, and ferret out the Infidelity, that lurketh in our bosomes, condemn it, and make it odious. Ah, how is my heart fallen by unbeliefe? What a maffe of infidelity harboureth in my breaft? O Lord, I am groffely ignorant of thy wayes, doubtful of thy truth, diffruftful of thy power and goodness, disobedient to thy Thou hast given rare and excellent Commandement. promifes in thy holy Word but I enquire not after them, rejoyce not in them, cleave not unto them in truth and stedfastness, settle not mine heart upon them, make them not mine own, keepe them not fafe, that I may know what to challenge by them, prize them not according to the worth and value of the good promised. Because by a civil faith men believe men, therefore they feeke to get their fecurity, and if they have a man of credit his word for what was desperate, they are glad; If they have bonds or specialties, they box them up, they know when they expire, what to challenge by vertue of them, they will do nothing that may be prejudicial to themselves therein. But as for the promises of life made in thy word, I feek them not, build not upon them, hide them not carefully in my heart, cast not seriously with my self what good I may affuredly looke for by vertue of them, keep them not continually in thought to cut off all carnal reasonings

and

and diffractions, am not wary to prevent what may bring prejudice to my foul and fate. Thou threatnest in thy Word, but I do not fear, am not careful to decline fin-Who is fo hardy as to thrust his finger into the fixe? But I have fuffered my felf often to be carried afide with fults through unbeliefe. How many wicked motions have I entertained ? what finful passions have I nourifhed? how vainty rashly wickedly have Ispoken though I have bin warned by thy word of threatning to the contrary? True and righteous are thy precepts, according to which thou half commanded me to walk : But I have followed the customes, examples, and traditions of men. the fuggestions of Satan, and allurements of the world. Lust and passion have oft come betwixt my heart and thy holy precepts, whereby I am turned aside from the strait way of peace. I can find small relish and favour in the Word of life, I digeft it not, feed not upon it, bunger not after it am not changed into the nature of it. I receive not the truth or it abides not in me for substantial nourishment : I beleeve no further then I fee, fear no more then I feel start afide in temptation.

The Symptomes of unbeliefe are evident From this root fpringeth that unmeasureable deadness that pressen downe. If a man of authority threaten with racke or gibbet, I quake and feare : but when I heare the judgements of God denounced against my fins, I am scarce mo-

ved at all

inducts: when the chicie cant From this arifeth impatience, murmuting, discontent, unquietness, when oneward things are wanting . For Pal.78.19,21 did the heart cleave fast unto God, it would rest quier in

his promise, if all other things were lacking.

Self-confidence, refting in meanes, and leaning upon them as lands, riches friends, orc. are effects of unbeliefe. He that rejoyceth in Christ Jesus can have no confidence in the flesh. As we grow down, denving our wildom. and all ftrength we can make ; fordoth faith in our great God grow up; as we swell or be puffed up in concert of

Symptomes of unbeliefe.

Num. 14.27. Rom. 10. 3.

or 17.5. Pfal 240, 4, & Phil. 3. 32 Jer. 9. 23.

So much as the heart flayethupon the creature it is by fin with-drawn from the Creator. But my heart is much

poyloned with felf-fufficiencie . I feele my felf apt to leaneupon mine owne devices, to presume upon mine owne ftrength, and fo wickedly to depart from God. If meanes be at hand, I grow fecure; forgetting, that further then God doth fend forth his Word, they can doe nothing. If means be wanting, I faint, or at leaft, am greatly diffracted, notremembring that it is all one with God to fave with many as with few, with small or no meanes as great. If I enjoy the things I would, I think much upon the means, afcribe little to Gods bleffing : my affections do work more lively on this or that which fell out (as men fpeak) more luckily, then on the bleffing of God, which is all in all. In any matter of weight concerning lively-hood or state. I am ready to plod what friends I can make, what means be prefent, what likelyhoods of good fuccess, and here I rest, not feeking to the Lord, though all judgement come from him. But if this or that requifite (in my judgement) cannot be obtained, though I be never to diligent, feek never to carnetty ftill I distrust and suspect the event, faying in heart, that it cannot prove well. And when my defire is accomplifhed, the means are still in mine eye, I think my felf indebted to fuch or fuch friends, never able to requite their kindness; when the chiefe canse, upon whom all things depend, is much forgotten, not affectionately remembred. In tryals I am very tottering, and like a poor creeple, who leaneth upon his crutches, eafily brought to the ground, when fenfible helpes are taken

millence, refinizing poemes, and leani-

Pro. 29, 26.

Carnal delights, coverousness, love of praise, double Matth, 6. 30. diligence about earthly things, and excessive care thefe are evil accidents of this difeafe. Did we poffeffe the fpiritual comforts of the Word, the heart could neither covet, nor take pleasure in the transitory things of this life.

Joh. 12.43.& Marth. 14:31. Mar.8,16, 17. away.

Did we affiredly believe that our Heavenly Father will provide for us, we would not disquiet our selves with troublesome thoughts about living, maintenance, and successe of our labours. But, ah, how is my heart taken up with distracting cares, drawne away with carnall pleasures, and aspiring desires after great things. If riches increase, I rejoyce in them; I stroubles or crosses come on, my head is wholly busied about them; I can keep no measure in casting, discoursing, contriving how things will goe. The many thoughts that I spend about these things to no purpose, upon no occasion, do more then afficiently convince the earthly distemper of my heart;

Partiall obedience, indulgence to any finne, fleightnesse in the performance of holy duties, and rashnesse in the undertaking of ordinary works without fear, reverence, and due confideration is the evill fruit of unbeliefe. For the strength of faith is uniforme, it fighteth against all finne : feedeth upon the dainties that God bath prepared for them that love him, teacheth in natural and civill actions to hold Christ, that his Spirit may guide us in the doing of them. But I have been too favourable to boilterous passions, evill lusts, vaine rovings, idle speethes, neglect of holy duties. I have prayed without intention, fervencie; or care to speed : I have heard the Word, but not attended unto it with diligence, not laboured to get it into possession, nor to be changed into the nature of it. I have feafted without fear or thankfolnesse: I have laid me down to sleep and rifen again, not minding the promise of God, who giveth sleep to his beloved, not acknowledging him who is my life, and the length of my daics, nor fearing the grin that is fet for mee in every creature and bufiness of this life.

What shall-lisy? O Lord, I have sinned against thy goodnesse, power, mercy, and truth; against the Mediation and blood of Christ. He that believes not in God, makes him a liar, then which what can be more reproch-

Not dell

1 John 5. 10 .

5 110

full ? He that resteth not upon Christ, maketh his blood of none effect, then which what is more abominable? To fear the threats of Man, to rest on his Word, to obey his Commandements, when the will and pleasure of God is neglected; what is this, but to rob God of his glory, and fet up Man in his roome or stead ? If a great Man should threaten, would I not be carefull to decline his wrath? Shall my God threaten, and I be secure and careleffe? If I have a mans word or bond that is of worth. I write upon the matter as if I had it : Shall I not joyfully rest in the word, seale and oath of my God ? If a Man of great place should be asked a pawne, and not credited on his word, he would take it in evil part: what a shame is it, that I should not believe God further then I have his caution? The servants of Noblemen attend on their Lords pleasure at an Inch. come at their call goe at their command, do every thing exactly that is given them in charge: What wretchednesse is this in me, that I have obeyed the Lord by the halves, been fleighty in his worthip, most negligent where all diligence is no more then duty, most praise-worthy. As I have dishonoured God, fo I have hurt mine own foul. If it were not for unbeliefe nothing could harme me; this doth all the mischief : for it rejecteth the medicines, which taken, would cure all maladies; and pulleth off Gods plaisters, which lying on would falve our miseries : it defileth our best works. doubleth the bitternesse of crosses, pulleth down many judgments upon us, difinableth in the combate against Sathan, is the nurse of spiritual idlenesse, and hindreth the sweetnesse of all holy duties. It were just with thee, Deare Father, to cast me off for ever, and give me over to the vanity of mine unbelieving heart. I have drawne back from thee by infidelity, cleaving to the lufts of the flesh and allurements of the World, trusting in vaine devices; and thou mightest justly forfake me utterly for this mine hypocritical starting aside from thy testimonies. O Lord, I am not more full of infidelity by nature.

Tit. 1. 15 Efay 7. 9. Num. 20.12. Luk. 1. 20.

Heb. 10. 38,

nature, then of my self unable to remove it unto thee therefore, do I list up my soule; O tame in me the sierce-nesse of inside lity, and teach me to believe as thou hast commanded: then shall I cleave unto thee inseparably, waite considertly on thy salvation, and serve thee chearefully as long as I live. Thus are we to finde out, and make

infidelity odious.

Secondly, We must labour to see the necessity, and preciousnesse of faith ; and these seene will make a man hold hard, ere he part with it. A man that hath a great charge, his whole state about him, will as soone lose his life, as part with his treasure. Of what excellency and use is this grace of faith, which subdueth passions overcommeth allurements, maketh things, impossible to the flesh, easie and delightsome; inableth to stand fast when we are buffeted by Satan, lifteth up the head amidit all the furges of temptation, remaineth victorious in all combats, raifeth us up when we are laid along, and our weapons beaten on our Heads; knitteth the heart fast to the heavenly Commandements, quickneth in deadnesse, and holdeth the Lord fast when he leadeth us into the dark. Who would not preferre the custodie and increase of such a grace before life it felf? Nay, what is our life without it? If faith live in us, we live bleffedly, whatfoever mifery compasseth us about; if faith decay, we die; if it die, we perifh.

Thirdly, We must consider whom we trust, and meditate on the grounds of faith (to wit) the grace, power, goodnesse, truth, and unchangeablenesse of God: for this will strengthen beliefe. We must consider the promises of God, that we may see what his good will and pleasure is, what a Fatherly care of our welfare he hath, and not onely how able but how willing also he is to help and succour us; what promises he hath made, and how faithfull he is in performance, for his own names sake, and of free undeserved love. The Mother of unbeliefe is ignorance of God; his faithfulnesse, mercy, and power.

2. See the necessity and preciousness of Faith.

3 Meditate on the grounds of Faith, Pfal. 9. 10.

2 Tim. I. 12. Heb. 11. 11. Rom, 4. 21.

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4. Feeling weakness of faith, look on Christ.

Heb. 12. 1, 2.

5. Pray for the Spirit of faith.

Those that know thee, will sruft in thee. This confirmed Paul, Abraham, Sarah in the faith. I know whom I have believed, and that he is able to keepe that I have committed unto him, untill that day. He is faithful who hath promised, and able also to performe. The free promises of the Lord are all certaine, his Commandements right and good the recompence of reward inestimably to be valued above thousands of gold and filver: Trust therefore in the Lord, O my foule, and follow hard after him. Thou haft his free promife, who never failed, who hath promifed more then possibly thou couldst aske or think, who hath done more for thee then ever he promised, who is good and bountiful to the wicked and ungodly : thou doest his worke, who is able, and affuredly will bear thee out; there is a Crowne of glory proposed unto thee above all conceit of merit : flick fast unto his Word, and foffer nothing to divide thee from it, rest upon his promises, though he seeme to kill thee; cleave unto his statutes, though the slesh lust, the World allure, the Divell tempt by flatteries or threatnings to the contrary.

Fourthly, When we feele our faith weake, we must looke up to Christ, the beginner and finisher of faith in m. A fainting body will taste some thing that is cordiall and restorative: and a fainting soule must baite it self with looking to Jesus, who is our cordiall and restoration.

rative.

Fiftly, Faith is a grace that is given from above, and commeth downe from the Father of lights, unto whom we must fly by fervent prayer, humbly begging, that he would by his Spirit both reveale unto us, what be those pretious promises, which he hath made unto his people, and give us wildome rightly to judge of them, and firmly to receive them in every estate; and above all, to move our hearts so to believe them, that we may affure our selves of all needful helpe in due time, seeing God all-sufficient and saithfull bath promised it,

and

and wait upon him in the way of his Commandements. Merciful Father, it is my fincere defire, and unfained refolation to draw nigh unto thee, & put my trust in thy mercies for evermore. But of my felf I have no ability to stand in faith, or to follow hard after thy Commandements : I am full of doubtings, when I can fee no means to put me in hope of help, and ready to fink down in defpair: upon every fmall occasion I am ready to stagger and flip afide. Take pity upon me, O Lord, for thy mercies fake, for I flie unto thee for help. Thou haft commanded me to believe, hold me by thy right hand that I thrink not; reveal thy promises unto my understanding, give me a found judgement, establish me in the faith more and more, unite my heart close unto thee . that all the darts of the Devil may fall off, and not be able to wound my conscience. Thou hast given me to fee my weaknesse in faith, and to bewailit; to see the neceffity and excellent use of faith, and to desire it : give me alfo ftedfaftly to believe, according to the riches of thy grace, that I may glorifie thy Name.

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CHAP. II.

What it is to live by faith in particular touching the promises of pardon and forgivenesse, and how to stir up our selves thereunto.

The use of faith, which is as large as the Word of God, must be distinguished according to the parts and several branches of it, promises, Commandements, threatnings. By promises understand all those declarations of Gods will, wherein he signifies in the Gospel what good he will freely bestow. And these be either Spiritual or Temporal; concerning this life, or the life

What the promifes be, and the kinds therof. to Come; of things simply necessary to salvation, or of things good in themselves, but not alwayes good for us : all which are received, possessed, and enjoyed by faith, according as they be promised of God, either with, or without limitation.

Amongst spiritual promises absolutely necessary without which there can be no falvation, the first and chief is concerning pardon or forgivenesse of fins and Justification. God of his rich grace and mercy in Jesus Christ doth make offer of free and full forgivenesse of all sinnes to every burthened, thirsty, and penitent foul. Let the wicked for sake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon. Return thou back-fliding Ifrael, faith the Lord, and I will not canse mine anger to fall upon you: for I am merciful, faith the Lord, and I will not keep mine anger for

ever. I will cleanfe them from all their iniquity, whereby they have sinned agai ft me, and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed

against me. This promise is made of free and undeserved mercy.

not for any merit that is, or possibly could be in us. I, even I am he that blotteth out thy transgressions for mine own fake and will not remember thy fins. I will love them freely, for mine anger is turned away from him. Who is a God like unto thee, that pardoneth iniquity and paffeth by the transgression of the remnont of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. I will be merciful to their unrighteousnesse, and their sins and their iniquities will I remember no more. Be merciful, O Lord, unto thy people Ifrael, whom thou haft redeemed. But when we hear of grace we must remember Christ, in and through whom God is gracious unto us. Christ is the Lamb of God, which taketh away the sinnes of the world: and this great benefit of forgivenesse of sin is plentifully proclaimed unto us miferable finners, in and through

The promise of forgivene fe of fins. Ifay 55.7. Deut, 30.1,2. I Reg. 8.35.

Jer.3.12,

Jer.33.8. & 31.34.

This promise is free. Ifay 43.25. & 44.22.

Hof, 14.4.

Mich.7.18.

Heb. 8.12. Jer.31.34. Deut. 21.8. Nam. 14.18. Tet obtained through Christ only. John 1.29.

him. Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the thirdday; and that repentance and Remission of sinnes should be preached among all nations; beginning at Ierusalem. Be it knowne unto you therefore, Men and brethren, that through this Man, (meaning Christ) is preached unto you the forgivenesse of sinnes. Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christs steed, be ye resonciled to God. Hereunto agreeth that invitation of our Saviour; Come unto me all ye that labour, and are hearts laden, and I will give you rest.

This promise of grace is received, possessed and enjoyed by faith alone, but by an operative and lively faith. To him give all the Prophets witnesse, that through his Name, whofoever believeth in him, shall receive remission of sinnes. And by him al that believe are justified from al things, from which ye could not be justified by the Law of Moses. Though faith be accompanied with other graces, yet Man liveth by it alone, not by it and other parts of grace as joynt supporters, in as much as by it alone he trusts in Gods mercy offered in Christ, wholy relying on it, not partly on mercy, partly on righteousnesse inherent ; We are justified freely by his grace, through the red mptionthat is in Iefus Christ: whom God bath fet forth to be a propitiation through faith in his blood to declare his righteoufnesse for the remission of sinnes that are past. The Scripture foreseeing that God would justifie the Heathen through faith, preached before the Gospel unto Abraham, saying, In the shall all nations be bleffed. And thus the Lord hath ordained for divers reasons"

First, this promise is of faith, that it might be of free grace, which cannot stand with the dignity of workes. If it be by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise works is no more works. Faith answers the promise, and receives the pardon of

Luk.24.46,

Acts 13.38.

2 Cor.5.50,

Mat- 11.28,

And received and possessed by faith. Acts 10.43. Acts 13.39. And by it alone Rom. 1.17. Gal. 2.16. & 3.11.24.

Rom. 3.24,25

Gal.3.8. Gen.12.3. Gen.15.6.

I. Rom.4.16. ... Rom.11.6.

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grace as a poor beggar, utterly denying all worthineffe in the subject; whereas other graces, had they been affigned to this office, would have challenged tomething

to themfelves.

Secondly, it is of faith that it might be ftedfast and fure to all the feed : why fo? because the promise is of grace. Faith and Grace do sweetly consent, mutually uphold each other. Faith leaneth upon grace alone : and grace or mercy is promifed freely, that we might believe; and vouchfafed to him that doth believe and accept it. Without faith therefore the promise doth fall. And if the promife of remission of sinnes did depend upon any worthineffe in us to receive it, we should not onely waver and be uncertain, but even utterly despair of ever speeding.

Thirdly, that only is the true manner of Justification. which thuts forth all boafting in the dignity of our works. But faith excludes all boafting in our felves, and teacheth us to glory in our Lord the rightcousnesse. Where is bouffing then? it is excluded. By what Law? Of works? Nay, but by the Law of faith. Therefore we conclude, that a man is justified by faith, mithout the deeds of the Law. For if Abraham were justified by works, he bath whereof to glory but not before God. For what faith the Scripture, Abraham believed God, and it was counted unto

him for righteonfnesse.

As God invites us to receive the promise of pardonoffered in the Gospel, so it is necessary that we embraceit by a lively faith. For in our felves we be finful and curfed. no way able to make any fatisfaction, whereby we might be delivered, and remission which is of grace, can be obtained by no other means, but only by faith in Jefus Christ. To him that worketh not , but believesh on him that justifieth the ungodly, his faith is counted for righteousnesse; even as David also describeth the blessednesse of the man, unto whom God imputeth righteausnesse without: works ; Saying, Bleffed are they whose iniquities are forgi-

Jer.9.23.

Rom. 3.27.28

Rom.4.2,3, Eph.2.8,9,10 I Cor.1.30,31

It is neceffary. to feek pardon of fin by faith.

Rom 4,5,6,7 P[41.32,T.

3.22.

ven, and whose sinnes are covered; Bleffed is the Man to whom the Lord will not impute sinne. Faith goeth directly unto Chrift, that by him we might be Justified, and embraceth the promises of God concerning Justification, which is the manner by which alone God hath ordained to justifie us. No man can be heire according to the hope of eternall life, unlesse he be justified from sin by the free grace of God: for fins, not blotted out by the free pardon of grace, separate betwixt God and us, and hide his face from us. Not by workes of righteonfne fe, which we have done, but according to his mercy be faved us, &c. That being justified by his grace, we should be made heirs according to the bope of eternall glory. But no pardon is obtained, unless the promise of pardon be received by faith. Faith in the promiles of mercy, that we might be acquitted from finne, and accepted as Just and righteons, doth command and maintaine the glory of Gods grace intire, and in this refpect alfo it is the more necessary. As a penitent malefa-Aor, if he were to pleade his cause before the Prince himfelfe, would not frand upon termes of innocencie or prefent integrity, because he had his pardon under seale, seeing that was given him to pleade for mercy, not for ju-Rice : so the faithfull soule relyeth upon the free mercy of God, and promise of pardon proclaimed indefinitely to all burdened and penitent finners, and fealed to every beleever in particular by the pledges of the Spirit; not upon those sanctified graces which are given unto him, that he might be qualified and fitted to plead for grace and mercy.

Ifay co.2.

Tit.3.5.7.

The acts of Faith concerning this promife of forgivenesse bedivers.

First, it generally believeth the promise true, and thereby discernes, that sin is pardonable through grace. The knowledge of this, that our finnes may be pardoned, or that there is mercy with the Lord to cover fin is a worke of faith. For whatsoever cannot be conceived or found our by sence or reason, that is manifested by revelation,

The alls of faith about promifes of pardon.
Pfal. 130.4.
Luke 15, 18.

Heb. 11. 1.

and affented unto or judged true and certaine by faith, or elfe it remaines as a mystery unknowne. When the Apofile defines, faith to be the evidence of things not feene; doth he not intimate, that things unfeene to fenfe or naturall. reason, are discovered and made evident onely by faith ? But that God will pardon iniquity, transgression and sin. is a truth that can never be comprehended by the light of nature : flesh and blood hath not revealed it unto us. Supernaturall truths which exceed all humane capacity, cannot be discerned or received by any power of nature: But that God will be mercifull to our finnes, is a truth fupernaturall, hidden from the Angels themselves, untill it was revealed in the Gospell. Who hath known the Minde of God, or beene acquainted with the mysteries of his wifdom? In the dayes offecurity, whileft men fleep in fin. without all fence of evill, or knowledge of Gods Justice. it is an easie matter to say, God is mercifull, Christ died for finners: But when the conscience is awakened with the terrors of Gods wrath, and the fearefull fight of fin : the experience both of wicked men, and of the Saints of God can teltifie, that it is a difficult thing to looke beyond the cloud of justice, and contrary to the naturall fentence of conscience; comminations of the Law, and present feeling, to believe, that there is forgivenesse with

lfay 40, 13, 14.

1 Pet. 1.12.

26. Ephef, 1.8,9.

Rom. 16. 25.

Gen. 4. 13. Matth. 27.5. Pfal. 77. 3, 7, 8,

2.

Ioh.4.10.

Secondly, faith stirreth up earnest desires and longings to be made partakers of this mercy of God, and to be refreshed with his gracious and free favour. All holy and servent desires are both kindled & nourished by it. As our assent to the Divine & heavenly promises is more or less firme, certain, absolute & evident; so are our desires more or less fierie, constant, unsatiable, yea, in respect of heavenly things unquenchable: As faith languisheth, those faints as faith encreaseth, these gather strength. And no marvell, for appetite solloweth knowledge, and desire is answerable to that certaine and cleare judgement, that we have of the necessity, and worth, value and dignity of the object

object apprehended. Now faith discovereth both the necellity and excellency of the good, certainly contained in the word of promise, (which act of faith is signified by the opening or piercing of the ear) and seriously meditateth upon the singular benefits offered therein, and so raiseth the heart uncessantly to hunger and thirst after them.

And these desires will be the greater and more constant, the more faith is exercised in the meditation of the goodnesse, freenesse, and certainty of these promises. Many things are neglected which are most pretious, only because the value of them byeth hid, or is not apparent, or the prejudice of fensible, but deceivable experience doth oversway. No marvel then, if the pardon of sin be neglected, though the benefit be probably known, when it is but flightly thought upon, weerficially looked into, custome having inured the minde by long practice to the pursuit of earthly delights or profits, wherewith it is befotted. But with the true believer it fareth much better, for he feeth how happy it should be with him, if his fins were covered, and his foul eafed of the burden of them, (how ever it fare with him in matters of this world) and withal, he pondereth the truth and faithfulnesse of the promise made of meer grace, whereby the heart is flirred up, to defire and long after this bleffing, above all good that can be imagined. And yet, fuch is our corruption, we must oft breathe our selves in the meditation of these things, or else we shall finde our esteem of pardon to decay, and our defire to grow cold and dull.

Thirdly, it draweth us forward to feek mercy of God. The wife Merchant discovers the Pearl of price, and then he seeketh to get possession of it. The desire of a believer is not a dead or sluggish wish, Oh, that my sins were pardoned, when he never stirreth up himself to receive the promise 2. But it is a deliberate desire, of a benefit known, possibly to be attained, attended

Mat 13. 45.

with much comfort, and freely promised by him that cannot lie, which is ever accompanied with proportionable care to get and possesse the bleffing defired; Faith will not luffer a man to smoother or conceal his desires, nor defires themselves to die: but it preserveth and kindleth defires, and conftraineth with an holy violence to lay them open before the Lord.

Thus by faith a man cometh freely to renounce his title and interest in the world, and to part with any thing, that might hinder mercy. The wife Merchant having found the Pearl of price, for joy thereof goeth and felleth all that he hath; not as if he could merit pardon, but that he might be capable of pardon, and make a faithful plea for

mercy.

Pfal. 32.5. Pfal, 38.18.

Matth, 13.44.

Luke 15.18.

a Exod.9.27_ I Sam. 26,21. b 1 Reg. 21.29

To this end also he humbleth himself, before the throne of grace, in true & unfained confession of his fins. freely judging and condemning himself before God, with a broken and contrite heart. I will declare mine iniquity, I will be forry for my fin. So the Prodigal Son coming home to his Father, doth bewail his former lewdnesse, faying, I have sinned against Heaven and before thee. Thar ash and Saul, being evidently convinced of fin, may be constrained in conscience to make some confession to men. I have sinned this time, and the Lord is righteous ! I have played the fool, and erred exceedingly. Ahab humbleth himself before God, and putteth on sackcloth, in hope to prevent the temporal evil, denounced against him and his house: But the confession of true and unfained faith is free and voluntary, in hope of free pardon and forgivenels. Temporary believers may make confession. of their fins with some grief and forrow, but as they confesse their fins, so they believe : their confession is maimed, and their faith superficial; they renounce not their interest in the world, which inferres the willing choice of some inferiour good, before the favour and love of God, and their belief of the promises is shallow, and subordinate to their base & earthly passions But the confeffion

fession of faith unseigned, is hearty and sincere, joyned with a true deteftation of all fin, as that which hath, and would make separation betwixt God and him, if it be not renounced by him, and pardoned of God. And to them that confesse their fins in this manner is the promise made; If we confesse our fins, God is faithful, and just to forgive us our fins, and to cleanse us from all unrighteoufnesse. He that covereth his fins shall not prosper: but whise confesseth and for saketh them shall have mercy. Onely acknowledge thine iniquity that thou hast transgressed against the Lord thy God. If we would judge our selves, we should not be judged. I faid, I will confesse my transgressions unto the Lord, and thou fergavest the iniquity of my fin. Which is most lively to be feen in the Parable of the Prodigal before mentioned, where the Father (refembling God) is faid, to have met his lost fon before he came at him, and to have embraced and kiffed him, after he was resolved in himself to acknowledge and confesse his faults.

As faith teacheth the poor finner to humble himfelf in unfained confession of his manifold offences, so it stirreth and encourageth him to powre out his foul in earnest and hearty prayer unto God, for pardon and forgivenels, through the mediation of Jesus Christ. Thus he is taught of God, Take with you words and turn to the Lord, Say unto him, Take away all iniquity, and receive us gracionfly: so will we render the calves of our lips. Both these may be feen in the poor Publican, who durft not lift up his eyes to Heaven, but smote himself upon the break, saying, God be merciful to me a sinner. And so the Church prayeth. O remember not against us former iniquities: let thy tender mercies speedily preventus. This prayer of faith is not presented before God, in affurance that his fins be already pardoned, but to obtain pardon of the rich mercy of God, by and through the merits of Jesus Christ. And the promise is to him that prayeth unfainedly, that he shall be forgiven : If my people, which are called by my Name,

1 John 1.19.

Prov.28.13.

Jer.3.13. 1 Cor.11.31. Pfal 32.5.

Luke 15,20,

Acts 8,22. Hof, 14.2.

Luke 18.13.

Pfal.79 8. Joel 2.17. Mat. 7.7. Ioel 2.32. Rom. 13. 13. shall kumble themselves and pray, and seek my face, and turn from their wicked wayes: then will I bear from Heaven, and will forgive their sin. Ask, and is shall be given you: seek and re shall sind: Whosoever shall call upon the name of the Lord, shall be delivered, viz. from sin and death.

Fourthly, Faith receiveth the promise of mercy made in Christ, and embraceth or resteth upon the speciall free mercy of God in Christ for pardon: And hereby we are justified, that is, of sinners made just and righteous, not by infusion of holinesse, but by free condonation and acceptation of grace. Christ is every where made the thing, which faith embraceth to falvation, and whom it looketh unto and respecteth, as it makes us righteous in the fight of God : and faith jultifieth, not by any vertue or dignity of its own, but as it receiveth and resteth on Christ our Righteousnesse, our Saviour, our Redeemer from sinne and death. It is the good pleasure of God revealed in the Gospel, to pardon and justifie them from all their fins, that believe in Christ; and faith justifieth, as it leaneth upon him, to receive special mercy through him, or which is all one, to obtain forgivenesse of finnes of the meer and rich grace of God through him: And this is the most formal act of faith as justifying.

Joh. 21. 25, 26. Ads 15. 11. Rom. 10. 4. Gal. 2. 16. Ephel. 1. 15. Phil.3.9.

Fifthly, It doth certifie of pardon granted and sealed unto us: It doth obtain, receive, and assure of forgivenesses in particular. I know that my Redeemer liveth; Thou forgavest the iniquity of my sin; Thou hast cast all my sins behinde thy back; As for our transgressions thou shalt purge them away: Christ hath loved me, and given himself for me. We know that we are passed from death unto life because we love the brethren. These are divine conclusions of a lively faith. But this perswasion or assurance, that our sins are already pardoned, is not an act of faith justifying, as it justifieth, but an act of faith following justification, a priviledge granted of grace to a sinner now set in the state of

5.

Iob 19.25. Pfal.32.5. Ifa.38.17. Pfal 65.3. Gal. 2.20. 1 Joh.3.14.

grace

grace, or an act of experience in a finner now justified by faith Forgivenesse of sins in and through Christ is offered in the Gospell, to every burdened and weary soule that will receive it, as the ground of faith; vouch safed to every one that believeth; but pardon of sin is apprehended, as already granted, when we come to be assured that we doe believe. Faith in order of nature is precedent to Justification, but Justification it selfe goeth before the sence thereof. As faith obtaineth and receiveth the promise of special mercy, it doth not find us Just when we begin to believe, but maketh us Just by embracing the Righteournesse of Christ; as it certifieth and assureth of savour, it doth not actively Justifie, but findeth the thing done already.

Faith affureth of the pardon of finne by a double act. First, it layeth hold upon the generall promises made to Believers, fuch as thefe : He that believeth (hall be faved : By faith every one that believeth is justified : He that believerbhath everlasting life. Secondly, it concludes undoubtedly from them, That he believing is already received into favour, and hath obtained remillion of finnes. Now betwixt thele two comes the testimony of the renewed Conscience, working upon the soule by reflection, whereby the true Believer is made privie to his owne estate, and affured that he doth believe. The whole is collected thus. He that believeth in Christis already Justified, or hath received pardon and forgivenesse: This is the voice of faith, grounding it felfe upon the expresse testimony of God speaking in holy Scripture. But I believe: This is the witnesse of the renewed conscience, enlightened by the Spirit, and directed by the Word; whereby the Believer comes to know what God hath wrought in him. For no man can be faid to Believe that he doth Believe : but he believeth the promises by faith, and knoweth himselfe to be a Believer, by the witnesse of his Conscience renewed by the Spirit: The conclusion of faith, grounded upon the former propositions, the one expressed in Scrip-

Ioh.3.18, Acts 13.39, Iohn 3.36.

I Cor.211.

ture, the other evident by the witnesse of Conscience, is, Therefore my sinnes are forgiven, or I shall be saved. The order of climbing to this assurance, is the rather to be marked, that weake Christians, who want the comfortable sence and feeling of this mercy, might learne to seeke it in due order as the way is laid downe before them in the Word; and not deject themselves without cause, as though they were utterly destitute of faith in Christ, because they want the sence of this assurance, and so could doe nothing acceptable, because it is not done in faith; nor tire themselves in a preposterous course, not knowing where to lay the foundation or beginne their worke.

Three prerogatives that aceompany confident assurance.

* Efay 59.2. Phil.4.7.

John 14.27. Ehef.2.16,17 Rom. 5.1.

Pfal. 56.4. Rom, 8.33,34 Three prerogatives do ever accompany this confident affurance of our Reconciliation with God.

First, Peace with God, or stable tranquillity and sweete calmnesse of Minde : Sinne * had broken off our friendthip and peace with God : but being justified by faith we have remission of sinnes, and so the cause of enmity being taken away , peace is restored , Even that peace of God which paffeth understanding, and is in stead of a guard to keepe our hearts and minds in Christ; that golden Legacie which Christ bequeathed unto his Disciples, when he left the World. Peace I leave with you, my peace I give unto you. Being justified by faith, we have peace with God, through our Lord lefus Christ. And from this peace begins lively confolation against the temptations of finne. Satan, and the World : from the fence hereof the faithfull foule may triumph with David, The Lord is with me, I will not feare what man can dee unto me ; and with the Apostle, Who faull lay any thing to the charge of Gods Bledt ? It is God that juftifieth ? who is be that condemsethe:

Secondly, Free accesse unto the throne of grace with boldnesse and confidence, Christ as it were leading us by the hand, into the presence of God, that we might enjoy his grace in presence. When we were enemies we fied

from

from the throne of God: but being reconciled by his grace, we have free accesse to come into his presence, to ask what we will, with assurance it shall be done unto us. By whom (sc. Christ) also we have accesse by faith, into.

this grace wherein we stand.

Thirdly, Ioy in the Holy Ghost unspeakeable and glorious, which doth so lift the faithfull above the Heavens, that being cheared with the sence of Gods favour, and contented with Christ alone, they despise the world and the base things therein. We rejoyce in hope of the glory of God. And not onely so, but we glory intribulations also. Thus David prayed, Make me to beare joy and gladnesse; Restore unto me the joy of thy salvation. All these rare and pretious priviledges spring from sa th: for without saith no man can please God, by faith we have peace with God, by saith we come unto him, by faith we rejoyce in him. The God of Hope sill you with all joy and peace in beleeving. In whom we have boldnesse and accesse, with considence by the faith of him.

But this faith, which highly advanceth the B. liever to boast in God all the day long, lifteth not up it selfe, waxeth not proud towards the Lord. Free remission, sweet peace, assurance of Gods savour, samiliar and heavenly communion with him, and whatsoever rich token of speciall and intire good will God bestoweth, these cannot pusse up, but abase the Believer in himselfe; the higher he is exalted by the free mercy of God, the lower he humbleth himselfe before God. I will establish my covenant with thee, and thou shall know that I am the Lord: That thou mayest remember, and be consounded, and never open thy mouth any more: because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord

God.

Sixtly, By faith we continue in this bleffed state, in sweet peace and fellowship with God. We can never take the eye from Christ, but immediately the remembrance of former sinnes doth trouble and vexe the conscience:

Rom 5.2. Ephel. 2.18.

3. 1 Pet, 1.8.

Rom, 5.2,3.

Pfal.51.8,12.

Heby 11,8,

Phil. 1.25. Rom. 15.13. Ephel. 3.12.

Ezek.16.62. 63.& 36,31, 32.

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Rom.4.5.

Rom. 3.28.

and daily weaknesses and infirmities will breed no small disturbance, if we doe not sue forth a daily pardon. Therfore as we believe to Justification, so must we continue in believing for the actuall purdon of our daily trespasses." The Apostle faith, God justifieth the ungodly : but by ungodly in that sentence of Paul, he is meant, who doth not bring his workes or merits, nor looke to his graces, qualities, acts, or vertues in the matter of Justification : but doth bewaile his impiety, and flie to the throne of grace for pardon, being convinced of guiltinesse. Thus Abraham was all his time comprehended in this Catalogue, and is made by the Apostle, as a perpetuall, so a principall instance of that finall resolution: Therefore we conclude, that a man is justified by faith without the workes of the Law. For if believing in him that justifieth the ungodly, was imputed for righteousnesse unto Abraham after he had beene for a long time more righteous then the ordinary fort of Gods Saints or chosen & Abraham all this while unfainedly believed himself to be a sinner. no way justified in himselfe, but seeking to be justified by him, who if he shew not mercy to sinners, whilest they be finners, all mankind should perish utterly. The drift and scope of Panl in the third and fourth to the Romanes is onely this: That although men may be truly just and holy in respect of others, and rich in all manner of works, as Abraham was thus farre known and approved, not by men only, but by God : yet when they appeare before Gods Tribunall, who best knowes as well the imperfection, as the truth of their integritie, they still acknowledge themselves to be unprofitable servants, alwayes praying, Lord, forgive us our sinnes, and be mercifull to our offences. So that all men, even the most holy, are sinners in themselves, and in the sight of God, in the Apostles fence, and are justified by grace, not of debt, after the infusion of supernaturall holinesse. The sincere and upright man, in whose spirit there is no guile, is justified, not because of his sincerity, but because the Lord imputeth not that

Pfal. 32.1,2. Rom.4.4,5,6.

that sin unto him, which he still unfainedly acknowled. geth to be in him, continually praying, Lord, enter not into judgement with thy fervant; alwayes confessing, Lord, in thy fight no flesh living can be justified, to wit, otherwife then by not entring into judgement, or by non-imputation of his fins. And faith that layeth hold upon the promise of mercy offered in Christ, causetha man every day to humble himselfe for sin, and to seeke pardon by earnest prayer, every day it receiveth and feedeth upon the promises made in Christ, and so affureth that his sins

are done away as a mift.

And thus a Christian may live by faith for many daies, or rather all the daies of his life, in sweet peace and communion with God, if he will learne to maintaine, and take paines to use his faith aright. It is to be lamented that amongst Christians, who defire to live honestly and keepe a good conscience, so few know, so many neglect the ordinary use and improvement of their faith; as if it served onely to give them comfort in the remission of sins at their first coversion, and then had finished all it should or could doe, except till they fall into some notable decay, if not great offence, or be plunged into deepe doubts, or be exercifed with some great afflictions : whereas the daily use and improvement of faith for the continuance and increase of assurance of forgivenesse, peace, accesse unto the throne of grace. Joy, and communion with God, is as neceffary, should be as constant, as in theuse of Fire and Water, of the Light, of Meate or Drinke, or whatfoever is more ordinary for the comfort of the Body. Serves faith for entrance and beginnings, and not for continuance, progresse, and encreasings ? Is faith the breeder and bringer forth of Joy and Peace, and not the Nurse and foster-Mother of them, cherishing and feeding them, till we come to a full and perfect age in Christ? All fruits, the neerer they come to ripenesse, the sweeter they be : and so is the fruit of faith sweeter in the eare then in the blade. If the sence of pardon be pleasant and delightsome at the

P[al.143.2,

first,

first, must it not increase, as strength of faith and spiritual

acquaintance with God increaseth?

is it not easier to preserve peace, then to recover out of dumps and distresses? Every day to reckon with our foules, and get our debts cancelled, then to do it now and then, when we have run far behind hand, not knowing which way to turn our felves? Fire once kindled is kept burning with leffe pains, then being oft quenched, it can be kindled. The labour of maintaining health is much less, then the toil of recovering out of ficknesse. Let us then learn to make use of our faith every day : As every day to humble our selves before the throne of grace, and beg the pardon and forgivenesse of our sins; every day to look unto the grounds of comfort, and meditate thereupon, that we may finde joy and sweetnesse therein; every day to renew our faith in beleeving the pardon of fuch particular offences, as we have espied in our selves that day, and confessed before the Lord, with fighs and groans for mercy. Let us think feriously with our felves, how excellent a thing it is to be in league of amity with God; how bleffed and pleasant a state to be freed from the fear of death and Hell; how rich and comfortable a thing to be Heir of Glory. Let us often flir up our selves to converse with Christ; the better we know him, the more delight and contentment we shall take in fellowship and communion with him.

This is to live by faith, and to ftir up the grace that God hath given us. This is to maintain faith, that it may ferve us. Fire in the embers glows not, heats not the honfe: Faith in the heart not used, doth neither increase nor comfort. A man may well be said not to have the wealth, he useth not for his benefit: surely he wants the benefit of faith, who exercise it not. Use simbs, and have limbs. The beauty and benefit, yea, the very increase and perfection of all gifts, vertues, and graces consistent in use, and action. Exercise perfecteth understanding and memory; strengthens the disposition of the soul, increaseth vi-

Pfal. 139.17, 18.& 36,7.

2 Tim.1.6.

gour,

gour, begetteth promptnesse: the more thou does, the more thou maist. The oftner the liberal man gives alms, and doth good turns, the more his liberality grows and shines. Let any man diligently and throughly improve his faith, and great will be his faith, and great the joy it

will bring in.

It is our fault, if we fuffer Satan, with light temptations, ordinarily to interrupt our spiritual mirth, or to detain us in dumps and penfivenesse. Did we but carefully maintain our faith, it would do away all disturbance which is within us against our selves, and tame the rebellion of luft against the spirit of the minde renewed; it would fecure us against the power of enemies inward or outward, that they should not be able to hurt us, much lesse to prevail against us, and represse or vanquish allperturbations, which spiritual wickednesses, unbelief, want of godly contentation, defects in our condition, might occasion: it would expel unquietnesse, keep under passions, allay fears and griefs, and calm the boi-Aerous stormes of discontent. Let us keep our faith, and it will keep our joy : It will keep it an even ever-flowing current, without ebbe and flow, clouds and eclipfes: let us increase our faith, it will increase our joy.

But to what measure of joy may a grown Christian attain, if he be carefull to preserve and stir up his faith? It is a small thing for him to come to an ordinary pitch of chearfulnesse. Except his joy exceeds the mirth of a worldling in the quality and quantity of it. If his mirth be not a sweeter, and more ravishing mirth, of an higher kinde, of a more pure nature, of a more constant tenure, then any carnal mans what-ever, he disparages faith. The Christians joy, is joy unspeakable and glorious, joy in the Holy Ghost, another manner of joy, then ever entred into the heart of a natural man. So is that Text to be constructed, eye hath not seen, &c. not chiefly of the joyes of Heaven, which here the spiritual man himself cannot tell what they shall be, but of the Gospels joy, of the wine

X

To what meafure of joy a Christian may

I Pet. 1-8. Rom. 14 17.

I Cor.2.9,10.

and

Calv in 1 Cor. 2.9. Iun par. lib.2.pag.31.

X

John 16.22, Rom. 5.3. James 1.3.

Pfal.36.7,8,9

Pfal:19:12,13

and fatlings, already prepared, and now revealed to the Believer by the Spirit : which if the carnall man scorne and scoffe at, it is because he cannot comprehend it. It is a more pure and constant joy, which needs not the support of earthly delights : his joy is within, he joyes in the favour of God, which is unchangeable. It beseemes not a Christian to be merrie in one estate, dumpish in another, as if their joy depended upon their outward condition. No, no, the favour of God alone is sufficient to uphold a good mans joy. Your joy no man taketh from you. We glory in tribulation also: And great reason, for if fin be pardoned, every thing caufeth a progresse of salvation. Were it not odious to fee one profeshing some liberall Science, to live by lewd and dishonest shifting? No better fight is it, to fee a Christian hanging his joy upon course and earthly pleasures, who hath more noble and generous, yea, Angelicall delights, then which what hath Heaven better but in degree onely and manner of fruition ? How excellent is thy loving kindnesse, O God, therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the farmesse of thy house: and thou shalt make them drinke of the river of thy pleasures. For with thee is the fountaine of life : in thy light shall we see light. It is a pleasure to him, to want other pleasures, who is oft and every day serious in the meditation of the remission of his fins, the free grace and eternall love of God towards him in Jesus Christ.

He that is every day busied to fetch out a pardon of course for his daily infirmities, and to make even reckoning betwixt God and his Soule, that nothing remaine on the score to interrupt his peace, shall neither be idle, nor unprofitable:neither want imployment, nor comfort. This course can open no gap to licentiousnesse, liberty in sin, or carnall security: for he is ever most studious not to run into arrerages, who is most desirous to have his debts cancelled and blotted out. Faith is of the nature of soveraigne purifying waters, which so wash off the corruption

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of the ulcer, that they coole the heate, and stay the spread of the insection, and by degrees heale the same. And of Cordials, which so comfort and ease the heart, as also they expell noxious humours, and strengthen nature against them. Justifying faith takes kindly rooting in a cleane heart, and being rooted purifieth it more and more. Faith, that pleads for mercy, doth cleave to the Commande ments, stirre up to holinesse, over-rule the affections, delight in purity, and diffuse the vertue of the word into every faculty of the soule.

It may be objected, If faith certifie that our fins be pardoned; and there be fuch joy in believing, how comes it to paffe that many good Christians live so long in feare and doubt, who would be contented to take any paines to be setled in assurance of Gods love? The common causes

of this flownesse of beliefe are many.

First, an immoderate aggravation of their sinne, and continual thought of their unworthinesse. Thus the case stands with many poore Christians; faine they would believe (as they acknowledge) but they are unworthy, they have beene finners. These must know, it is good they fhould fee their owne unworthinesse, but not that they should be hindred thereby from comming to Christ; it is good to denie themselves, but not to doubt of the mercy of the Lord. Christ came to feeke that which was loft, to binde up the broaken hearted, and to fave finners. He died for his enemies, for the unworthy : He inviteth the burdened to come unte him, and makes fute to the poore and worthlesse, that he might ease and enrich them. If they were not unworthy, what need had they of Gods mercy ? or how should God glorifie the riches of his mercy in pardoning their offences? The feeling of their unworthines makes them fit to receive mercy from God doth vouchfafe it freely : feeing besides their sinne, which makes them unworthy, they have a fence of it; and an heart broken for it. If they were not unworthy, they could not believe : If their case had not been desperate,

Whence it is that many good Christians live so long in fear and doubt.

Match. 18.11, Efay 61.1,2. Match. 9.13. I Pet. 3.18. Rom. 5.10.



Mat. 11.28.

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Efay 43.25. & 44.22. Hol.14.3,4.

Ezra 10.2.

Ephel. 2.4. Pial. 36.5. Pial 51. 1,2. Exod. 34.6,7

* Elay \$5.9.

2 Chron,33. 12,13. 1 Tim.1.13,

15. Act.2.37,38. Luke 7.47.

1 John 1.7. Efay 1.18, what neede was there, that Christ should come from the bosome of his Pather? Pardon is offered freely of grace, the more vile they be in themselves, the fitter to receive this undeserved kindnesse.

Oh, but their fins are grievous and notorious, scarlet, crying , feandalous finnes ? This deteftation of fin is greatly to be commended, if they remember withall, that there is hope in Ifrael concerning this : if they will fet one eve upon the mercy of God, as they fet the other upon the vilenesse of their iniquities. If their fins be many and great God is rich in mercy abundant in goodneffe, hath a multitude of tender mercies; His mercie reacheth above the Heavens, he forgiveth iniquity, transgression, sin and rebellion. All faults are easily pardonable to his infinite mercy, which exceeds Mans, * as Heaven doth Earth; which can readilier forgive feventie, then Man feven offences. Was not Adam, Manaffes, Paul, the finfull woman commoly called Mary Magdalene, the Cretians and lewes who imbrewed their hands in the bloud of Christ. received of him to mercy? Doth not he delight to forgive much, that he may binde to love much ? Shall not his favour superabound to the sence of faith, where sin bath abounded to the wounding of Conscience ? It matters not what the wound is, to Christ be the Physitian. The bloud of Christ cleanfeth us from all sinne. Nothing but the blood of Christ can wash away the guilt of the least sin : and his blood is sufficient to purge the most polluted Conscience.

But they have felt no extraordinary measure of sorrow for sin, they are rather dull and sencelesse? Are they weary of sin? have they sorrowed to selse deniall, and to renounce their interest in whatsoever might separate betwing Christ and them? To such is the word of the conciliation sent.

But they have often slipped into the same sins? There is a difference of offences. There be sins of ignorance, infirmity, forgetfullnesse and sudden passion, whereunto

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the heart yeeldeth not advised confent, and from which the faithfull by reason of their frailty can never be free in this life, in fome degree or other. Now unto these God of his mercy is pleased to grant a pardon of course, notwithstanding his fervants step oft into them through weakeneffe, provided they humble themfelves, feeke mercy, and labour the mortification of their infitmities. Abroham twice denied Sarah to be his wife, faying, She is my Sifer. Of David it is recorded, that though he were a man after Gods owne heart in all things, except the matter of Uriah, yet of frailtie he offended many times in the fame particular. There be foule, enormous, notorious finnes, which wound the conscience, and stop and finder the lively operation of grace; and these must be repented of, and advisedly left and forfaken, before we can believe to the pardon and forgivenesse of them. Neverthelesse, if a man have often fallen into these offences, he is not to defpaire, but ferioufly to confesse, and to forfake his finne, that he may obtaine mercy. For the Lord inviteth the obfrinate and rebellious to repent, and by word and oath affureth them of forgivenette, if they will returne. And if we looke upon examples, we shall finde many fuch, who upon humiliation and earnest prayer have been received unto mercy.

But they have fallen grievoully fince conversion? So did David, and Peter, who yet recovered by grace, and upon repentance were forgiven. A foule offence, after grace-received, is not unpardonable. The blood of Christ, which washeth away the guilt of sime before conversion, is sufficient to purge the conscience from sins after conversion likewise. We are commanded to repent of, taught to pray for the pardon of sins without exception. It is of free mercy that former sinnes are covered, and by the same mercy of God this transgression may be pardoned. The mercy of God is everlasting, his covenant unchangeable, though we be unfaithfull, yet he cannot forget himselfe. He delighteth to shew mercy, and rejoyeeth in the

I John 2. 2.

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foule that hath finned, but now lamenteth, faying, I have finned, and it did not profit me. The commandement of God, injoyning us to forgive ourbrother not seven times, but seventie times seven times, if he repent, is an expression of his readinesse to shew mercy, to them who doe oft and grievously offend, if they returne by unfained repentance and sue for mercy. Oh, then take heed, that to other great and many fins infidelity be not added. Doubting begets deadnesse, whereas looking up unto the promises of

mercy, will both ease and soften the heart.

But they cannot believe. Indeed they thinke there is no promife of mercy made to them, upon which they should ground their confidence, Therefore they must know; that God calleth them in his Word, to come unto him, as if he did particularly name them, and promifeth to receive them unto mercy; and then they must consider of the free grace of God in promising, and his faithfulness in making good whatfoever he hath promifed, that neither want of feeling, nor conceit of unworthines dif-hearten them from drawing nigh unto him. They must think feriously with themselves, I need mercy, and the Lord hath promifed it : I thirft after it, and the Lord will grant unto me my defire according to his promife : I am utterly undone if I obtaine not helpe : and helpe is not to be found, but in the Lord Jefus, who lovingly inviteth me to come unto him, that I may be refreshed. Seeing therefore I long for mercy, and the Lord makes offer of it in his dearely beloved Sonne, I will goe unto him and humble my soule before the throne of his grace, I will entreat mercy, and rowle my foule upon the promife of talvation. All my helpe is to looke off my felfe an object of confusion, and looke upon Christ an object of consolation : therefore I cleave unto him as mine only Saviour, and trust in him though he should kill me. It doth not please God. that I should stand aloofe and straine courtesie, now he encourageth me to come with confidence, or give way to doubtings, now I have his promife, who never failed

any that trufted in him, who hath done more for me then ever he promised : therefore I will goe unto him in the mediation of Jelus Christ, and importune his grace; if I perish I will perish in his bosome, to die for it nothing

shall separate me from his mercy.

A fecond cause of this flownesse may be ignorance of the way how this affurance is to be fought, upon what foundation it is to be laid, in what order they come unto it. Sometimes they mif-conceive the promifes, as if thy were offered onely to Believers, and not laid as the foundations of faith; and thereupon falfely conclude, that no promise is made unto them, because they cannot finde that they doe believe. Sometimes they mistake the nature of faith taking it to be a perswasion or assurance that their finnes are pardoned; and fo conclude, that they have no faith, because they want affurance: when in the order of nature, faith is precedent to actuall remission. And many times Christians are herein deceived that they feare to receive and apply the promises of grace, till they can finde in themselves such a measure of fanctification, as is scarce, if at all, attaineable in this life. These and such like blockes must be removed by good information, acquainting themselves out of the Word of God, what faith is, the order in which we must climbe up to assurance, how the promifes are to be received and what is the true use of fanctification. But two things are specially to be learned for their direction.

First, that affoone as ever a man feeles fin as a burden, and doth truely, earneftly, fervently thirft to be eased of it, he hath a calling to come unto Christ to aske, obtaine, and receive mercy. He that was bitten with the fierie Serpent, was appointed to looke up to the brasen Serpent, that he might recover. Oh then delay no longer, be not held backe with vaine objections and caufeleffe | Matth. 11, 28. scruples. Behold, he calls thee to come, why shouldest thou feare in respect of thy vilenes ? Faith is obedience, and obedience is more acceptable then courtefie and com-

Ifay SS. I. Ioh: 7.37. Num. 9,21.

Joh, 3. 24.

plement.

Iohn 6, 20.

plement. The fooner thou commeft, the better welcome. It is rudeneffe, and not good manners, not to doe as thou art bidden to doe, yea, and so earnestly perswaded, intreated, and charged to doe. To doe the worke of God is to believe in him, whom he hath fealed and fent to be thy Saviour And thalt thou not tenne times more honour and please him in trusting upon his mercies, and sealing to his truth, then in fearing his justice, and dreading his power.

Rev. 22. 17. Ifa. 55. 1, 8. Joh. 7. 37,38.

Gal. 3, 14.

Secondly, he that findes himfelfe plunged into the gulfe of mifery by fin , and destitute of the sappe and fruit of grace is invited to come unto Christ, that he may receive from him the grace of fanctification as well as remission : Oh, every one that thirsteth, come ye to the waters ; He that believeth, out of his bellie shall flow rivers of mater of life. The barren in grace must come unto Christ to be suppolied of his fullnesse. By faith we receive the promised Spirit. He that walloweth in finne, is not fitted to believe, for justifying faith can never take found rooting in the heart, which is not refolved to forgoe the practice, and hath caft off the love of all finne : but when a man is wearie of finne, and findes emptineffe of grace, as he is commanded to pray for mercy, and the gifts of grace, fo is he to believe in Christ, for the obtaining of both. Wherefore fludy, ftrive, endevour to believe, and lay hold on the Rocke, as in danger of drowning a man will doe on the tree or post that comes next to hand. When thou haft, in thy conceit, most cause to defoaire, labour against it : when thou hast no reason in thy apprehension to believe, believe with all thy power ; when the favour of God is loft to thy feeling, it may be prefent to thy faith, which discerneth what is promifed, though to sence it have no being. And for thine encouragement, fet before thine eyes Christs freedom to alt fuiters in the time of his flesh, repelling none who truly defired the price of his blood. There be other causes of this weaknes, which have been mentioned, & answered before,

Now

Now if any poore and weake Christian deirre to know (as he defires nothing more) how he should stirre up himfelfe to believe the promise of forgivenesse, when he wants the comfort of it, yea, when to his owne sence he

feeles the contrary.

First, he must unfainedly humble his soule before God in the confession of sin with earnest prayer for pardon. For he that acknowledgeth his fins, shall be received into favour. O Lord, I have finned and thou are justly displeased: I have cast off thy law, and thy wrath is kindled against me. My heart trembleth at the apprehension of thy fore displeasure, and I am afraid of thy judgements All this is come upon me by reason of my foolishnesse: my smart and forrow is bred in mine owne bosome. I have no rest in my bones because of my sin. But, deare Father, I look unto thee for mercy in Jesus Christ : I beseech thee, take away the transgression of thy servant. It is thy propertie to thew mercy, it is thy free promife to pardon the iniquities, transgressions, and fins of thy people that turne unto thee, and pray : for thy Names fake be favourable to mine iniquities, and remember my fin no more : cast them behinde thy back, doe them away as a mist, and bury them in perpetual oblivion. I have gone attray like a loft sheepe, but now my defire is to returne home unto thee. With my whole heart I defire thy favour, O suffer me not to perish under the burden of my finne. Remember not my revoltings from thy Commandements : but according to the multitude of thy tender compassions remember me for thy goodnesse fake, O Lord. Truth it is, I am not worthy to be called thy fonne, or to be partaker of the leaft crumme of thy mercy : But thou are a most loving and compassionate Father; who dealest not according to the iniquities of the children that trespasse against thee, non rewardest them according to their deferts ; who retainest not thine anger for ever, because mercy pleaseth thee. If thou wilt be mercifull to my finne, then fhall thy glory appeare, my fieare fhall bert

Directions to the weaks to Stirte up themfelves to believe when they feele no comfort.

1.

* Ier. 3. 31.

Pfal. 30. 5.

Pfal. 38, 3.

2 Sam.24,10,

Exod 34.6,7. 1 Reg. 8. 33.

16.43. 25.8. 44. 26.

44. 26. 1(2. 38. 17. Mic. 7. 18. P(al, 71. 1, 2.

> lly \$4.8. rel: :6 60. &: 9.11.

Num, 14.19. Pfal. 103.10

enfla-

Pfal, 130.4.

enflamed with thy love, I shall walke in thy feare, and my tongue shall sing of thy goodnesse.

Pfal.42.

Matth, 11.28, Efay 55.1,2. Mic.7.19: Pfal.65,3. Pfal.85.2. Efay 1.18. 2 Cer.5.19. I John 3.23

Rom.5.20,

Ephef.5,2.8c

Rom.3.25. Hof.14.3.

Pohn \$.16.

Efay 54.8: Ezek.16.60. A&s 9.11.

Secondly, He must rowse and stirre up himselfe to believe, with reasons, drawne from the promises, and covenant of God made in Jefus Chrift.confiderations taken out of the Word, and experience of his dealing with other his fervants in former times. Why art thou cast downe, O my foule, why art thou difquieted within me? Truft in God, and cast thy burthen upon him, for he will ease thee. Thou hast his promife confirmed by oath and covenant, that he will cast thy fins into the bottome of the Sea, purge away thy transgressions, forgive thine iniquities, cover all thine infirmities and never remember them any more. Behold he perswadeth, intreateth, beseecheth, commandeth thee to believe : why art thou afraid ? It is the will of God, that thou shouldest rest on his mercy : he cannot be offended for that which himselfe commandeth, nor denie that which he hath promised. If sinne abound, mercy shall abound much more. His burning wrath is pacified in Iefus Christ, who hath given himselfe an offering and a facrifice to God for a sweet smelling savour, that grace might glorifie her selfe in the pardoning of thy offences. Haft thou nothing to bring before him but fin and impiety that he abhorreth ? He looketh upon thee in his deare Sonne Jesus Christ, whom he bath fet forth to be a propitiation through faith in his blood, and loveth freely. Doeft thou require testimonies of his undeferved kindnesse ? God fo loved the world that he gave his only begotten Sonne, that whofoever believeth in him, hould not perift, but have everlafting life. He hath entred into a free and everlasting covenant with thee, and waited long for thy conversion when thou wentest astray : and will he not much more have mercy upon thee now thou prayest? Why art thou dismayed at the fight of thy great unworthinesse? Misery is the object of mercy : the greater thy distresse, the more glorious will be the grace of God in thy deliverance. The baser thou art in thine own fight, the fitter to believe ; for faith excludes

all conceit of worth, and receiveth pardon as a meere gift of grace. Sinfull men, whose compassions are not as the drop of a bucket to the huge Ocean, if compared with the infinite Sea of mercy which is in our God, must forgive their Brethren till feventie times feven times, if they fin against them, and repent : Our God, who requires so much of us, who have nothing but what he giveth, will he not deale tenderly with the poore foule, which hath finned and repenteth? God hath done more for us then for shame we could defire, before we asked any thing at his hand; yea, when we fought to excuse our disobedience, and charge the fault upon his Highnesse: what will he not do, when we accuse our selves, and pray for mercy ? My foule, nothing can hurt thee, but unbeliefe. Thou art wounded by fin : Believe in Christ, and by his blood thou art healed. God is angry : Believe, and thou art reconciled : All variance ceaseth, when thou art knit unto Christ. Wherefore shake off distrust, hearken no longer to the affaults of Sathan : but rowle thy felfe upon the Lord, and flick fast unto his mercy. If thou want the sence of his love, thou hast his promise that he will be good unto thee: cleave unto it above all thou canft feele, fee, or comprehend. O my God, I will truft in thee, though thou shouldest kill me : I will believe thy favour, when thou frownest upon me, and expect comfort, when I lie groaning under the heavie weight of thy displeasure. Thou causest man for a time to possesse the fins, which thou hast pardoned : and I will believe the pardon of my fins, when thou feemest to fee them in order before my face.

Thirdly, He must be instant with the Lord to give him both strength offaith, and the sight of his beliefe, that he may know he doth believe unsainedly. Give me, Gratious Father, to believe, as thou hast commanded me to relie upon thes. Thou stretchest forth thy hand in love, and offerest rich treasures of goodnesse, to them that lay hold upon them; create in me the hand offaith, that I may effectually receive what in mercy thou reachest forth. The know-

Luke 17.34.

3.

ledge

ledge of faith is of thee, as is the gift it felfe : give me the Spirit of revelation, that I may discerne cruly what thou haft given me, that my lips may fing of thy praife all the

day long.

Why God deferreth to grant the comfort of forgiveneffe.

5.

Fourthly, He must comfort bis heart in the certainty of Gods Word, though for the present he feele no comfort. Returne unto thy rest, O my soule, for the Lord will deale bountifully with thee. His Word is gone forth in truth. wait a little while, and thou shalt behold the light of his countenance. The Lord deferreth to grant the comfort of forgivenesse, that he might confirme faith, traine thee up in obedience, trie thy patience, preferve his graces, and do thee good in the latter end. Thou art already bleffed, because the grant of pardon is sealed, and received; the sence of deliverance pertaineth to the execution, which for a little feason is deferred, that it may be perfected with greater glory to God, and comfort to thy felfe. Bleffed be the Lord, who hath turned away his eyes from my tranfgressions, but hath not turned away his mercy from me. Rejoyce in the Lord, O my foule, againe, I fay, rejoyce: for he hath covered thine iniquities, and purged away thy fin, that thou shalt not die. Oh, the blessednesse of that man, whose iniquities are forgiven, to whom the Lord imputeth no fin.

Fiftly, Thus faith is daily to be preserved and quickened; unto which it is not unprofitable to adde fome thoughts concerning the bleffednesse of the Man, whose debts are cancelled out of Gods Booke; the grace and love of God, who vouchfafeth to fhew compassion herein ; the price that was payed to divine Juffice, that grace might justly conferre this bleffing upon them that believe. These things may serve to quicken the heart in the confideration of this mercy.

of the broin mercy thou reached forth. The

CHAP. III.

What is is to live by fairb southing the promises of Santistication, and how to stirre up our selvessbereums.

He next spiritual promises of things absolutely ne-L ceffary to falvation are concerning Sanctification, or the killing of finne and quickening us to newneffe of life, by the continued infusion of holinesse, and renovation of our hearts according to Gods Image, and to the enabling us to walk in new obedience according to covenant. And this is fignified by the generall tearmes of fubduing, faving, washing, cleanling, and purging from fin and iniquity. Who is a God like unto thee, that pardoneth iniquitie, and paffeth by the transgreffion of the remnant of his heritage? he retaineth not his anger for ever , because he delighteth in mercy. He will turne againe, he will have compassion upon us ; he will subdue our iniquities, and thon wilt cast all their sinnes into the depths of the Sea. He shall fave his people from their sinne; which as it is true in the matter of our Justification for the forgivenesse of our single; so also in the point of Sandification, for delivering us from the power offinne. And fo are the like generall speeches to be understood, that Christ is the Lamb of God, which taketh away the fins of the world; that he was manifested to take away our sinnes; that the blood of Christ cleanfeth us from all sinne : that he loved us and washed us from our sinnes in his owne blood. And this is that, which the Lord, of his free mercy, promiled to effect for his Church and people, And is hall come to paffe, that he that is left in Zion, and he that remainesh in Jerufalem, hall be called holy, even every one that is written among the living in Jerufalem. When the Lord hall have mashed away the filth of the daughters of Zion, and

Of the promifes of Sanctification.

Mich.7.18,19

Matth. 1,21.

John 1.29. 1 John 2.2. 1 John 1.7.

Apoc.1.5.

Efay 43.4.

shall have purged the blood of Ierusalem from the midst theref, by the Spirit of Indgement, and by the spirit of burning.

A Christian is allowed to beleeve these promises. Now feeing we have such promises from God, it followeth necessarily, that a Christian is allowed to believe, that God, of his free grace in Christ, will purge him from the filthy remainders of fin, and renew him more and more after his owne Image, in righteousnesse and true holinesse.

Ezek.11.19. Jer.31.33. & 32.40. Eze.36.26.27 In the covenant of grace which God made with his people, he promise the totake away their hearts of stone, and to give them hearts of stess is to put his law in their naward parts, and write it in their hearts; to put his feare in their hearts, that they shall not depart from him: and to give them a new heart, and to put his Spirit within them. But what God promiseth, saith receiveth. It is no presumption but true obedience to assure our selves from God, of whatsoever he hath past his promise, and entred into bond and covenant freely to give.

Revel.22.17 John 7.37. Verse 38.

The burdened are invited to come unto Christ for ease, and the thirstie for refreshing. Is any man dried, withered, and burnt up for lacke of the fap and moisture of grace, the fountaine is fet open unto him, he may come and drink to the fatisfying of his foule. If any man thirft, let him come unto me, and drinke. He that believeth on me, as the Scripture faith, out of his belly shall flow rivers of living maier. Christ is the fountaine of grace and the will of life, ever flowing and ever full, of whose fullnesse every Believer doth receive grace for grace; who filleth all in all : who is all in all, in whom we are complease, filled with all heavenly graces, which ferve to remove evill, or fet us in state of blessednesse. There is no grace but from Christ: no communion with Christ, but by faith. From Christ we receive to believe; and from him believing, we daily sucke the life of grace. Christ is made unto us of God, Wisdom and Sanctification, as well as Righteonfnesse and Redemption : and as it is our dutie to

believe in Christ for pardon of fin, so to embrace him by faith for fanctification, and to be filled with his gifts of grace in our measure.

Christ by his bloud hath purchased for his people all spirituall bleffings in heavenly things, even all things that pertaine to glory in the world to come, and to live godly in this present world. But what Christ hath purchased, that we may affuredly believe God will bestow : He will not with-hold any thing, that he hath gratiously given to

our Saviour on our behalfe.

We are taught to aske of God in Jefus Chrift, increase and strength of grace, that we may be inabled to walke before him in new obedience. We cease not to pray for you, and to defire, that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding : That ye might walke worthy of the Lord unto all pleasing, being fruitfull in every good worke, and increasing in the knowledge of God. And the very God of peace fantifie you wholy. But what we are taught and commanded to begge in prayer, we are allowed to believe, that we shall obtaine it of free grace.

The faithfull have relied upon God for grace and ability to walke in his wayes, and to finish the work whereunto they were ordained. But all the faithfull, as faithfull, be partners in the same promises and priviledges, and

live by the same faith.

We are commanded to cast off the old man, which is corrupt, with the affections and lufts, and to put on the New man, which after God is created in righteousnesse and true bolineffe : But in the covenant of Grace, God giveth what he requireth : Mans duty is his free gift of grace.

It is necessary a Christian should believe, that God will fanctifie his nature, and inable him to those duties of holi-

nesse and righteousnesse that he requires.

For Justification and Sanctification be individuall: whom God doth acquit from the guilt of fin, and ac-

Apoc. I.S. Ephef. 1.3.

Col. 1.9, 10.

Phil. 1.22.

Ephel.4.21.

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Apoc.1.5. Ephel.1.3.

4.

Col.1.9,10.

5. Phil.1.23.

6. Ephel.4-21.

It is necessary to believe God will fandlifie our nature, and enable to bolinesse. Rom.8.1,2. 1 Cor.1.30. cept as righteous unto life through Jesus Christ, them he dorn fanctific by his Spirit, to walk before him in new-nesse of life. Christ himself cannot be divided, nor the participation of his benefits. If by communion in his death, we be delivered from the curse and malediction of the Law; by the power of his Resurrection, we are raised up to live unto God.

If Christians be not persuaded that God will mortifie their corrupt affections, and build them forward in holinesse, they shall very much stagger, coldly set upon the practice of Christianity, be off and on, unstayed, often fainting at the difficulty of the work, dismayed at their manifold slips, strong corruptions, and little pre-

vailings against them.

Our owne strength is too weake for the worke of holinesse; as to deseat the policies of Sathan, to represse and vanquish the lusts of our rebellious hearts & allurements of the world: much more to change & cleanse our hearts, which are by nature and custome in sin so deeply polluted. If we have not faith to believe that God will aide, assist, and blesse us in our endeavours, yea, and doe the whole worke for us; what courage can we have to goe about it? What successe are we like to finde in it? What shamefull soyles and repulses shall we sustaine?

But fetlednesse in this, that God will perfect his work begun, causeth men to goe about the practice of mortification with much readinesse chearefullnesse, ease, stayednesse, and happie speed. He will sight manfully against his lusts, and continue in the combate against them, who is assured of victory from God in the end. It is a great heartning to resist evill, or to doe any good duty, when we believe God will be with us, in the one and in the other, to give us helpe against our enemies, and to inable us unto the work: and that work must needs prosper that God will forward, and succeed well, that he will bring to perfection.

The promise of God; concerning spiritual bleffings

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are fo linked together, that whofoever believeth not every one atight, he cannot believe any one fredfaltly as he ought. He shall many times be in doubt of the remission of his finnes, and in feare of falling away, who beth not learned to reft upon God for the grace of fanctification, no leffe then for the pardon of his offences : for the certainty of both these is like, if it be well confidered.

The acts of Faith concerning these promises, be these and fuch like.

First, It acquaints a man with his emptinelle of grace, the strength of his inbred corruptions, how deepe they have eaten, how fast they sticke, how unable he is to crucifie his inordinate affections, or to repaire the decayed Image of God in him, and that he is in wofull cafe, unleffe the Lord put to his helping hand. Faith in this act doth not properly worke upon the promife, but prepares the heart thereunto. And fure it is a worthy lesson : for the ferious thought of this matter is exceeding forcible to abase and humble him in his owne eyes, and so wholy to drive him out of himselfe. For he perceiveth, he is as strongly bound by the tyrannie of fin to perpetual flaverie, as by the guilt of fin to the danger of condemnation. Could he get pardon for finne, what would this profit, so long as he lieth still under the power and dominion of fin, from which he hath no ability to deliver his foule. If a man labour of some painefull, loathsome, incurable difeafe, though in many things he be advanced, this will pull downe conceits of greatnesse; and when a Christian comes to see, how many dangerous, noysome, spirituall diseases he laboureth under, he is not lightly affected with it : no, he abhorreth himselfe, and crieth out, O miferable wretch that I am who hall deliver me Rom. 7. 24. from this body of death, how shall I be cured of these maladies.

Hereby also he is drawn in all his purposes & resolutions to denie himselfe, and to relie upon the power of the Lord, onely

The alls of faith about the promifes Sanchification,

Pfal. 119: 8.

Pfal. 119. 31, 32, 33.

Verle 34.

Verfe 35. Pfal: 17. 5.

who only remaines victorious. He purpofeth, but through the might of God : which causeth earnest and hearty prayer, to be strengthened unto, and established in that which is good. I will keepe thy ftatutes : O forfake me not utterly. I have stucke unto thy Testimonies : a Lord. put me not to hame. I will runne the way of thy Commandements, when thou shalt enlarge my heart. Teach me, O Lord, the way of thy statutes, and I shall keepe it unto the end Give me understanding and I shall keepe thy Law, yea, I will observe it with my whole heart. Make me to goe in the path of thy Commandements, for therein doe I delight. Incline my heart to thy testimonies, and not to coveton neffe. Hold up my goings in thy paths, that my footsteps slip not. Purposes thus grounded bring forth holy performances : but when they are taken up without confideration of our frailtie, and we relie not upon Christ for his grace and affistance, they quickly vanish and come to nothing. In the time of ficknesse, danger, disgrace, we make faire promises to amend what is amisse, and reform things out of order : but when the rod is removed, shortly all is clean forgotten. What may be the reason? We stand upon our own feet, presume to goe alone, of our selves, by our own frength, and then no marvell if we fall and catch many a knocke.

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Can. 5.6,7,8.

Secondly, It shewes where the strength is to be had which we want; and stirres up to a conscionable, diligent and constant use of the meanes of grace, that God hath ordained; but lookes up to him for a blessing, and resteth not in the meanes. Faith is ever hungry, sensible of want and emptinesse, and therefore attends upon the Lord in the use of all such meanes, whereby he is pleased to conveigh Christ unto us for our spiritual filling. The labotious Bee is early abroad to gather, when there is an honyfall: and saith is early awake to waite upon the Lord in his ordinances, when he showes his blessings upon his people. But it knoweth to distinguish betwixt the ordinances, in and by which grace is obtained, and the author

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and Giver of it. And this urgeth the Believer, earnestly to beg the bleffing of God upon his owne ordinances, with-

out which they cannot availe us.

Thirdly, It inciteth to an holy improvement of what graces he hath received already, as the ready way to have them increased. God bestoweth his gifts of grace in most plentifull measure, upon them that are most carefull to put them forth to advantage. To him that hath, that is, that useth well what he hath received, shall be given, and he shall have in abundance. Grace is given freely, not deferved by workes: but by the appointment of God, he that would increase therein, must religiously imploy what he possesseth. Men increase their substance by labour and paines, their learning by diligence : and he that best im. proveth graces received, shall most abound therein.

Fourthly, It fighteth couragiously against sin, and crieth instantly to the Lord for helpe. Faith will not yeeld to corruption, be the combate never fo hot and fierie, because it apprehends victory: neither will it give the Lord reft. because it is sensible of want, and wearie of sin, Create in me a cleane heart, O God, and renew a right Spirit with-

in me.

Fiftly, It submitteth willingly to what course the Lord is pleased to take for the crucifying of sinne, and healing of our nature. Looke as the patient yeeldeth himselfe unto the Physician to be dieted, purged, or lanfor the curing of his maladies, and recovery of health: to doth the foule refigne it felfe by faith into the hands of God the spiritual Physician of the soule, who enely is able to heale all difeafes, to be dieted, purged, exercifed, as feemeth best unto his heavenly wisdom, onely it defires that spiritual maladies may be removed, and health recovered.

Sixtly, Faith is the band or finew whereby we are tied unto Christ the fountaine of grace, and the pipe whereby grace is conveyed from him into the foule. Looke what a full treasury of all forts of graces Christ hath stored up

Luke. 19. 26. Matth, 13.12.

Pfal. \$1. 10.

Iohn, 1. 16. Joh. 15. 1,5,6. in him faith draweth and deriveth them out of his fulness to the ule of each leverall Christian , even grace for grace. It fetcheth fap from the root Christ, which maketh every tree bring forth fruit in its kind, every Christian in his owne calling. As water brought by pipes from the fountaine to the cocke, doth come faster or slower, as the pipes be wider or narrower, open or stopped : fo grace doth flow from Christ into our hearts more or leffe, as our faith is weaker or stronger in degree and measure. Faith openeth (as it were) the passages of grace, that it may diftill more plentifully upon us. And thus by fetching fupernaturall efficacie from the death and life of Chrift, it changeth the heart, creates and infuseth new principles of action, begetteth a plyable willingnesse unto every thing that is good, and conveigheth both will and ability thereunto : as the medicine curing the vitious stomacke, and restoring it to health, makes it long for wholsome meate. as before for coales and afhes. By the precious promifes which we have from God (when they are ours by faith) we are made partakers of the divine nature, or the graces of the Holy Ghoft.

2 Pet. 1. 4.

The true cause why men labour in vaine to practife some particular vertue.

Efay 55. 1.

The preposterous care and travell of many wel-affected, is to be pittied, who studie the practife of this or that vertue, neglecting this cardinall and radicall vertue ; as if men should water all the branches of a Tree, and not the root. Faine would they abound and shine in patience. meeknesse, zeale, yet establish and root not themselve faith, that should maintaine all the rest. If water come not to the cocke, we use to open or amend the pipes or leades that conveigh it from the fpring : Christ is the wel-spring of grace; if we would have our wants supplied, we must labour stedfastly to believe. All defects in fanctification must admonish us to looke to our faith. Thirst drives men to the spring of water; cold forceth them to the fire : weaknes or want of grace should move us to come unto Christ by a lively faith. Ob, every one that thirfeth come ge to the waters. To give way to doubting doubting because the graces of Gods Spirit be weake and feeble in us, is as if a man should refuse to eate, because he is faint for want of sustenance.

Seventhly, True faith ftirreth up to thankfulneffe for the beginning of Sanctification. I thanke God through Iesus Christ our Lord. So then with the minde I my felfe ferve the Law of God. The least measure of fanctifying grace is in it felfe an unspeakeable benefit, confidering the poyson of our corrupt nature; and also a pledge of future favours to be received, till the worke be perfected, God in greatwisdom powreth the graces of his Spirit upon us by degrees, and doth not perfectly fanctifie us at once, left we should forget what great things he doth for us in forgiving our daily trespasses, and curing the grievous and loathsome diseases of our polluted soules: but the beginning of fanctification is an earnest of further grace to be vouchfafed, till the worke be finished to the praise of his grace, which doth appeare the more, in that the gifts of grace are communicated by degrees.

The way or meanes whereby a Christian may stirre up his faith to believe that God will sanctifie him, when he seeth nothing but thraldom and fin prevailing, and seeleth

nothing but deadnesse of heart, is this.

First, he must bewaile his spirituals nakednesse, thraldome and vassalage under sinne; acknowledging his inability to free and deliver himselfe. Into what misery and bondage have I brought my selfe. Thou Lord madest me holy, pure, and upright: But by sinne I sold my self unto the service of sinne, from which to this day I cannot get deliverance: Every faculty of soule is deeply insected with that contagious leprosie; the Mind is blinde, vaine, soolish; the will perverse and rebellious: all the affections out of order: there is nothing whole or sound within me. Night and day I am pestered with sinfull motions. The desires of my sinfull heart be so strong and prevailing, that I am carried head-long to that which is evill. The body is wearie after labour, and requires rest, but

7. Rom.7.25.

I Cor, 1.9.

Theff. 5:24. Rom 11. 29. Phil. 1, 6.

The meanes to firre up to believe that God will fandifie, when we fee nothing but thraldome.

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Rom.7.14.

Rom,7.21.

fin is ever ftirring, never quiet, no not when occasions be wanting. And that it might appeare out of measure finfull, it takes occcasion by the commandement, it refifleth the good motions of the Spirit, it difinableth to every good worke, it diffuseth its venome into every action. and leadeth captive to the committing of finne against knowledge and conscience. The curfed earth is not so apt to be over-growne with weedes, bryars, thornes and thiftles, as the foule with lufts, passions, distempers, worldly cares, and finfull delights. The law of the flesh rebelleth against the law of the minde, and carrieth with violence to the workes of darkenesse. The Gally-slaves condition is very hard and miserable: but the spirituall bond-flave is in farre worfe estate. No drudgery so base as the fervice of fin, no Tyrant fo cruell as fin, which allowes no respite, or time of refreshing. O miserable man that I am, who shall deliver me from this dominion of fin, this bodie of death. I have deeply defiled my felfe by transgression, but have no power to clense my heart : O Lord , I have defaced thine Image, but cannot repaire it: I have yeelded the powers of my foule to the obedience of fin, and now I would cast off that subjection and breake those snares, I am altogether unsufficient for it. When I would doe well, evill is present wish me : but I finde no meanes to perfect what I defire, I cannot defire good, my will is so in bondage: I am not able to crawle about the doing of that which is good, such is my feebleneffe; but I want no strength to that which is evill, I am apt and ready to goe aftray, I am invironed and befet with fin on every fide ; oh, when shall I be fet at liberty, that I might doe the work of God, and run the race of his Commandements.

Secondly, He must looke to the grace, truth, and power of God, who hath promised to fanctifie: to the fullnesse and sufficiencie that is in Christ, the fountaine of grace. He who hath spoken this to me, Hold me, and I will set thee free, I will circumcise thy heart, wash it, purge it,

heale

heale it of all ficknesse and infirmities : he that hath spoken it, is God Almighty, who giveth Being to all visible creatures, and that invisible world of Spirits: who calleth the things that are not, as if they were : who if there were no print of these things in me, can worke and create them gloriously, as at first he drew this excellent frame of the world out of that confused lumpe, or Masse which he made of nothing. And as he is great in power, fo is he rich in mercy, abundant in goodnesse and truth; as ready and faithfull to keepe, as he was free to make the promife. His grace is unsearchable, his Word purer then filver seven times refined. In my selfe I am full of finne, barren and destitute of grace : but Christ is an overflowing fountaine, who hath plentifully filled all that believe. All the faithfull have drawne of his fullneffe, and ver his store is no whit diminished. O my soule trust thou in the Lord, and thou shalt be purged from thy fifthinesse. replenished with his grace. Loe, he calleth the thirstie, who be destitute of all sap and fruit of grace, to come unto him, that they may be refreshed. The Saints, who have beene most enriched with variety of graces, were by nature as poore and destitute as thou art. What they had, they received by faith; Believe as they did, and speed with them. Why crieft thou out diffruftfully by reason of thy barrennesse? Doth the streaming fountaine denie water to the thirsty traveller ? No more doth Christ to the emptie parched foule, that comes unto him. Thou hast no grace of thy felfe: cleave unto him and thou shalt want none that may be for thy good. He filleth the empty, and fatisfieth the poore, that he might be acknowledged the wellforing of all grace and goodneffe.

Thirdly, He must pray instantly unto the Lord for fandifying grace. Faith obtaineth, as a poore petitioner, what the Lord promifeth in speciall favour : nor can it believe longer, then it prayeth virtually or actually. O Lord, thou hast promised to powre water upon the thirsty, and rivers upon the dry ground . I pray thee, wash me locl 2.28.

throughly

Zech.13,1.

throughly from my filthinesse, and water me bountifully with the dew of thy grace, which may coole and allay the scorching heate of sinne. Thou hast opened a fountaine to she house of David, and to the inhabitants of Jerusalem for sin and uncleannesse: let the streames thereof slow upon my drie and barren soule, that it may be fruitfull in the workes of holinesse. O put thy good Spirit into me, which may be as a fountaine of living waters springing unto eternall life.

Fourthly, It is good to move and quicken the heart quietly to rest in the promise, and rejoyce in hope. Waite on the Lord, O my soule, and be glad in him: for he hath given Christ to be thy Sanctification. He is appointed to be the beginner and finisher of thy holinesse: and surely he will not leave that worke impersect, whereunto he is ordained of the Father. Where the progresse of that building committed to thy care and over-sight, there might because of seare: but since it is laid upon him, thine onely and all sufficient Redeemer, there is no place for doubting. Hold him sast, and thou art safe. Lord increase my saith, and keepe me close unto thee in believing for evermore.

CHAP. IIII.

What it is to live by Faith concerning the promises of everlasting life.

As if it were a light thing, that God should forgive all our sinnes, and heale our instructions, he hash given promise of everlasting life to be conferred of his rich grace upon them that believe in Jesus Christ. God so loved the world, that he gave his only begotten Son, that who sever believesh in him, should not perish, but have ever lasting life. And Christ hath purchased life everlasting no lesse for us,

Pfal. 103.3,4. Eternall life is promifed. Iohn 3.16,

then

then righteousnesse; By the blood of Iefus we many be bold to enter into the Holieft, by the new and living way which he bath consecrated for us through the vaile, that is to far, His flesh. For this saufe he is the Mediatour of the New Teflament, that by meanes of death, for the redemption of the transgressions, that were under the first Tostament, they which are called, might receive the promise of eternall inheritance. And therefore as he is faid to have made reconciliation for iniquity, and to have brought in everlafing righteousnesse : fo also to have abolished death, and brought life and immortality to light. And he makes promife of everlasting life to them that heare and obey his voice. . My heepe heare my voice, and I know them, and they follow me; And I give unto them eternall life, and they that! never perifh, " In the Gospell we finde eternall life promifed upon condition of faith in Chrift , Relieve on the Lord lefus Chrift, and thou halt be faved : and what God promifeth of free grace, that faith doth certainely receive.

Life is promised upon condition of Faith, and by faith we are quickened, entitled unto, and made partakers of life everlafting. He that believeth on the Sonne, hat heverlafting life; He that heareth my Word, and believes hon him that fent me, hath everlafting life, and shall not come into condemnation, but hath paffed from death to life. This is the record, that God hath given to us eternall life, and this life is in his Sonne. He that bath the Some bath life; and he that hath not the Son, hath not life. If once we be brought to believe in Christ, life eternall is then begun in us. This is life eternall, to know (that is, with the knowledge of faith) thee to be the onely true God, and lefus Christ whom | Col s.4. thou halt fent. For Christ is our life, who dwels in our beares by fairband therefore whof sever believes in him, thall have life through and with him. And this life is not another, but one in substance with that bleffed and glorious estate. which the Saints enjoy in Fleaven, though different in degree. Againe, when first we believe, then we arein-

Heb.10, 19,20

Heb.9.15.

Dan. 9.24. 2 Tim.1.10.

4 Joh. 10, 27, b Mark 16.16 Ads 16.31. Ioh. 6.40. & 20. 31. I Joh. 2.15.

Iohn 3.36.

Iohn 5. 24.

1 Joh. 5.115 12, 13.

John iz. 3.

Ephel, 3,17:

tituled

1 Pet. 1. 3,4.

Tit.3.7.

Rom. 5.10. Veric 17.

Ephel.1,6.

Iohn 1.12.

I Ioh.3.1,2.

Gal. 3. 26,29,

Gal. 4.4.5.

verfe 7.

Rom,8.14100

Yerse 17.

* Heb: 12.23.
Therefore wee
must believe it.

tituled to life everlasting, and fo have the accomplishment of glory in respect of right and proprietie. Bleffed be the God and Father of our Lord lesus (brift , which according to his abundant mercy, bath begotten us againe unto a lively hope, by the resurrection of lesus from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away. That being justified by his grace, we should be made heires according to the hope of eternall life. For if when we were enemies, we were reconciled to God, by the death of his Sonne: much more being reconciled, we shall be saved by his life. They which receive abundance of grace, and of the gifs of righteousnesse, shall raigne in life by one lefus (brift. To an earthly inheritance title followeth upon the birth; to the foirituall upon our Adoption. But when we believe in Christ, we are then made the Sonnes of God by Adoption, yea, sonnes accepted, To as many as received him, to them gave he priviledge to become the Sonnes of God, even to them that believe on his Name. Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sonnes of God. Beloved, now are we all the Sonnes of God, and it doth not yet appeare, what we shall be. For ye are all the children of God by faith in Christ Iesus, Jc. And if ye be Christs, then are ye Abrahams seed and beires according to the promise. When the fullnesse of time was come, God fent forth his Sonne made of a woman, made under the Law, to redeeme them that are under the Law, that we might receive the adoption of Sons. Wherefore thou art no more afervant, but a sonne; and if a some, then an heire of God through Christ. For as many as are led by the Spirit of God, they are the Sonnes of God. Oc. And if children, then heires; heires of God, and joyntheires with Christ. And for this cause the faithfull are called * the Church of the first begotten whose names are Written in Heaven. Now if eternall life be promised in the Gospell, purchased by Christ, and in right and title belong unto the faithfull, we may conclude it is our part and

duty to believe in God through Jesus Christ, as well for the obtaining of eternall life to be given of grace, as the

forgiveneffe of our fins.

And this is necessary, that we might with the more quietnesse of minde beare the afflictions and worldly losses, the troubles and persecution, which befall us in this world. Cast not away therefore your considence. which hath great recompence of reward : for ye have need of patience, that after yee have done the will of God, yee might receive the promise. Abraham is commended in Scripture, that he left his friends, his native Countrie, and all earthly hopes there, which were not small, and came to dwell in a strange Land, as a Pilgrime, where he suffered many injuries, and was exercised with many troubles of fundrie kinds; all which he endured with invincible patience, by the hope and defire of eternall life, and that heavenly Countrie whereunto he was called. The hope of heaven is the firme and fure anchor of the foule, to sustaine and stablish it, that it be not toffed up and down, and over-whelmed with reproaches and indignities offered, with the worldly loffes and miferies of this life.

It ferves also to establish our hearts against sundry worldly cares and seares, assectation of earthly greatnesse and carking for earthly necessaries. For why should we admire the glory of this life, when most excellent glory, riches and happines joyned with it, is prepared and given us through faith in Christ? Why should we doubt of earthly necessaries, when God hath-bequeathed unto us an heavenly kingdome. Faith in Christ, to receive an incorruptible crowne of glory; will moderate desires of earthly things, that we shall neither admire, nor aspire after great things below, nor basely distrust the Lord for supply of what he knowes meet and convenient for us. Feare not little flocks, for it is your Fathers good pleasure to give you the Kingdome.

If we keepe Heaven in our eye, and looke to the high

It is very necessary to believe it.

Heb,10,35,36

Heb. 10,8,9,

Heb.6.19.

2

Luké 12:32,

3.

I Cor.9-25-

Heb. 11.35. Heb. 12.1,2,

The alls of faith concerning these promises:

* Ephef.2,8.

Ads 16.31.

Rom. 5.2. Rom. 10.10.

Rom. 4.16,

Rem. 10.11.

price of our calling, we shall fight couragiously, and runne with patience, notwithstanding all opposition. What can daunt him in the waies of godlinesse, or make him slacke his pace, who runnes to obtaine not a corruptible, but an incorruptible crown? By faith some were torineed, not accepting deliverance, that they might obtaine a better resurrection. Let us runne with patience unto the race that is set before us, Looking unto lesus, the Author and finisher of our faith, who for the joy that was set before kim, endured the crosse, despising the shame, and is set down at the right hand of the throne of God.

The acts of faith concerning these promises be these.

First, As an humble petitioner it receiveth and layeth hold upon falvation it felfe promised, which we have of Gods grace, as well as any benefit tending thereunto. As we are justified by faith, fo we are " faved by faith: not in respect of present salvation or redemption, whereof here we are partakers, but in respect of glorification to come, in due time to be revealed Believe on the Lord lefus, and thou shalt be saved. By faith we have accesse into this grace, wherein we stand, and rejoyce in the hope of glory. When the Apostle faith, With the heart Man believeth unto righteoninesse, and with the mouth confession is made unto falvation ; He doth not fo distinguish these two, as if faith were the cause of righteousnesse, confession of salvation; or as if faith were fufficient to righteousnesse, but not to falvation : for he had often faid, that we are faved by faith, that the promise is by faith : But he describes the pualification of that faith which justifyeth and faveth, namely, that it is a stedfast affiance, that flyeth to God by hearty supplication, and breaketh forth into profession of Gods name. The promise is, Who foever shall call upon the name of the Lord hall be faved : and faith herein, flyeth to the throne of grace with ardent fupplications, and layeth hold of falvation promifed of grace.

Secondly, Faith doth not begin to apprehend life, and

then leave it to workes that we might attaine the accomplishment by them, but it doth ever rest upon the promife, untill we come to enjoy it. Heaven is an inheritance freely vouchsafed to the adopted sonnes of God, whose interest unto it cometh by beleeving, not by working. The gift of God is eternall life through lefus Christ our Lord : and if it be a gift of meere favour, it cannot be of workes. If the inheritance be of the Law, it is no more ofpromise : but God gave it to Abraham by promise. And that which God will do about his children in the day of judgement, is called mercy; The Lord her mercy to One fiphorus in that day. The immediate cause of life is Gods grace, as the immediate cause of death is sin. But if life be of grace, it is by faith. * We are kept by the power of God through faith unto falvation. So that our faith never gives over, till we come to be actually possessed of the immortall and undefiled inheritance, referved for us in Heaven.

Thirdly, By faith we receive the promised Spirit, as the earnest of our inheritance, untill the redemption of the purchased possession. Because ye are sonnes, God hath sen forth the Spirit of his Son into your hearts, crying, Abba Father. The Holy Ghost doth first infuse the grace of faith into our hearts, whereby we believe : but believing , and being made the fonnes of God, we receive the Spirit more fully and manifestly, dwelling in us to fanctification, and affurance of our redemption. By the benefit of the holy Ghoft faith springeth in us, by which faith the abundance of the felfe-same spirit is increased; and so of a greater faith is still made a greater increase of the Spirit. In whom after yee believe , yee were fealed with the Spirit of promife. He that believeth, out of his belly (hall flow rivers of living water. And these gifts of the Spirit, which we receive by faith from Christ our Head, are the beginnings of that glorious life we expect and looke for ; one in substance, different in degrees : and according to the measure of grace received, to is the life of glory begun in us.

Rom. 6. 23:

Eph. 2. 8,9,10. Gal. 3. 18.

2 Tim. 1. 18. Rom. 5. 21.

Help. 10. 24 * 1 Pet. 1, 5.

Gal. 3, 14.

Ezck. 29, 29, Gal. 4. 6. Rom. 8, 157

Ephel. 1.13. John 7, 38.

Fourthly,

Match, 6. 41:

Fourthly, Faith in the promises of everlatting life, leadeth forward in the pathes of peace and righteoninefle : It mortifyeth corruption, studyeth holineste, raiseth the heart to things above, and directeth the conversation according to the policie of the new Ierusalem. Life eternall is not given for workes, but it is the good pleafure of God, that his children should be holy and exercise themselves in all good workes. If ye through the Spirit doe mortifie the deeds of the body, ye shall live. He that Someth to the Spirit, shall of the Spirit reape life everlasting. Bleffed are the pure in heart, for they shall fee God. Follow peace with all men, and holinesse, without which no man shall fee the Lord. Charge them that be rich in this world, that they be not high minded, nor trust in uncertaineriches, but in the living God, who giveth richly all things to enjoy. That they do good, that they be rich in good workes, ready to diffribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternall life. But ye belived, building up your selves, in your most holy faith, praying in the holy Shoft, keepe your selves in the love of God, looking for the mercie of our Lord Iesus Christ une eternall life. Come ye bleffed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me mease, &c. These and such like passages of Scripture shew, not the cause why, but the qualification of the persons unto whom; not how it is deserved, but what doth precede the bestowing of life eternall. And faith, that looketh for that bleffed hope, and layeth hold upon the promise of that heavenly and incorruptible inheritance, lifteth up the heart into Heaven, kindleth love, inflameth with zeale, encourageth against difficulties, and inciteth to run the way of Gods Commandements. If probable hope of great advantage drawes on the Merchant to undertake a long and tedious voyage by Sea, notwithstanding the many casualties and perils

wherewith it is beset : faith in the affured promises of

Gal, 6, 8, Marth. 5. 8.

Rem. 8, 13.

Heb. 12.14.

I Tim. 6. 179 18,19.

Verle Tude 20, 21, lam. 1.12,252 Marth. 25.34, 35.

God concerning falvation, will fet a man forward in his Christian journey, hold him on in his way with courage and chearefulnesse; and hearten him to the workes of godlinesfe, notwithstanding the temptations of Sathan. the allurements of the world, or oppositions of the flesh to the contrarie. Our conversation is in Heaven, from whence also we looke for the Saviour, the Lord Iesus Christ. We give thankes to God, and Since we heard of your faith in Christ fesus, and of the love which ye have to all the Saints, For the bope which is laid up for you in Heaven. By faith Abraham, Isaac, and Iacob, confessed that they were pilgrimes and strangers on the earth, and having opportunity would not returne into their own countrey, because they defired a better countrey, that is, an heavenly.

Fiftly, It seeketh to get our title confirmed and assured to the conscience by evidence, and earnest, or pawne; it exercifeth it felfe upon the many gratious promises, whereby God doth freely passe it upon us, and earnestly beggeth the powerfull effectuall inhabitation of the Spirit to stampe and imprint the Image of Christ more and more upon the foule; it perufeth its evidence againe and againe, and nourisheth the motions, stirreth up the graces of the Spirit, which is the earnest pennie and feale of the promised inheritance. If Men make an earthly purchase, they will spare no cost or labour to get it assured, they will have good evidence, fine and recoverie, and takewhat course in time may exempt it from claime; and faith receiving the promise of this purchased inheritance, will not rest in uncertainties or presumptions, but doth travaile to have it afforedly paffed and made upon the foule.

Sixtly, It striveth to enter the possession of this heavenly kingdome by degrees. Men that purchase an inheri- Phil 3:10,12. tance to come in hereafter, they are glad if any part fall into their hands for the prefent, or if they can get some by parcels, before the whole be possessed. Fulnesse of

Phil. 3. 20. Col. 1. 3,4,5.

Heb. 11, 13,14 15,16.

Pfal. 119.5,6.

glory is referved to the life to come : but the beginnings of glory, peace of conscience, joy in the holy Ghoft, and fanctification of the Spirit, are vouchsafed here. Grace is the beginning of glory, and glory the perfection of grace. According to the measure of grace received, and as we grow up in Sanctification, fo we enter upon the poffession of our eternall inheritance. And true lively faith doth covet grace more and more, and draw unto it felfe from Chritts fulneffe.

7. Rom. 8. 23.

Phil, 1, 23.

2 Cor. 5.2.

1 Joh. 3. 1.

Verfe 2.

Verfe 14.

Seventhly, It earnestly defires and longeth after the full accomplishment of glory. Our felves also which have the first fruits of the Spirit, even we our selves groane within our selves, waiting for the Adoption, to wit, the redemption of the Bodie. I desire to depart, and to be with Christ, which is farre better. Salvation is the end of faith : Heaven the habitation or home of the faithfull. For in this we groane earnestly, desiring to be cloathed upon with our house, which is from Heaven, Naturall bodies move to their proper place; all living things covet perfection in their kind : heaven is the proper place and condition of the faithfull, life everlatting the perfection of faith : therefore if faith be lively, it longeth after the fruition of glory, and full possession of the promised inberitance.

Eightly, It affureth that we are made heires of everlafting life, to which God of his grace will bring us in his time appointed. Behold what love the Father hath bestowed upon us, that we should be called the sonnes of God. Beloved now are me the sonnes of God, and it doth not yet appeare what we shall be : We know that we have paffed from death unto life , because we love the brethren. Neither doth the manner of speaking savour of ought but certainty, neither could it agree with the gravity of the Apostle to speake so indefinitely, so indeterminately of that, whereof he had no certaine ground, no firme resolution, but onely some likely guesse, or conjecturall hope. And grant it of John, and the Apostles, that they

knew

knew their owne Adoption; and we may inferre, that this knowledge is a priviledge of al believers in their meafure . as well as theirs. For the faith whereby they were affured, was ordinary; the grounds of affurance common to them with all true believers ; the benefit it felfe generall, not in any speciall manner appropriated. What promiles foever concering life and happineffe were made to the Apostles, the same are made to all believers, and confirmed and sealed unto them after the same manner. For they have all one God, one Christ, one Spirit, they are under one Covenant, and live by the same faith, The Adoption of Believers is confirmed on Gods part unto them by his word, feales, oath, pledge and witneffe of his Spirit with the graces thereof: And what God fo fufficiently confirmeth, we by faith may receive it : for faith inableth us to believe what God revealeth.

Faith giveth affurance, but every believer is not affured in himfelfe nor if any affurance in this life fo certaine that it is never intermixed, nor diffurbed with doubtings. There is a state in which faith sheweth it selfe, rather in earnest longings and pantings after mercy, then in certaine apprehension of it: there is a state of infancie, a state of temptation and spiritual conflict, in which the foule cannot attaine this certaintie and affurance. And even in the growne and confirmed stare the believer must not looke to walke on smoothly without any rubs, or to enjoy perfect affurance without doubtings and affaults. The affurance of this believer is an affurance aiming and friving after affurance; and affurance wreftling and combating with many affaults: an affurance which labours with continuall weeknesse, and lookes not to come to perfection but by temptations. But of this before.

God in great mercy doth vouchfafe to his Adopted formes many excellent royalties in this life. They are most precious unto him, His chiefe treasure, His love for delights, His peculiar people, the lot of his imbericance,

2 Pet 1. 1. Rom. 8.34, 35 36,37. 1 Joh. 2.2. Rom. 5.1, 2,3.

Ephef. 4. 4.5.

Pfal, 31.22. & 77.7. Pfal, 42.5. & 43.5. * Exod. 19.5. Pfal. 135.4. Cant. 7.6.

Pfal. 16.5. Deut. 32.9. Pfal. 83.3.

Mal. 3.17. Zach. 2.8. Pfal. 108.6. & 127.2. Cant. 8.6. Efay. 49 16. Joh. 14,23. Iofh. 1.9. Pfal. 109.31. & 121.5. Pfal.73.23. Pfal. 27.5. r 30m.2.9. Pfal. 56.8. Marth. 10. 30. Pfil. 28.9. ler. 21.20. Deut. 33-29+ 1 Pet 5.10. Phil.4.19. Pfal-26.2,6.7-& 71.5. loel, 3.16. 2 Cor. 1.3. pfal.25.12. Heb 13.21: Exod. 29.46. Rev. 21.3. 2 Chron. 16.9. Pfal. 37-4. & 145. 19. Prov. 10,24. Heb. 1.14. Pfal. 34.7. I Cor. 3,22,23 Heb 2.7.8. I Tim. 4.2.3. Rom.8.17. Heb. 1.2. Jer.46.28. Efay. 54 8. Heb. 12 1 3.11 Ier. 24.5. Efay. 27.9. Pfal.89.31,32 Pet.4.14.

His chosen, His hidden ones, His jewels. He that toucheth them, toucheth the apple of his eye. They are his Beloved, as the fignet upon his right hand. He dwelleth with them, he followeth them whither foever they goe; he stands at their right hand, and holdes them up by it. He covers them under his pavillion, he keepes their feet, he counts their wandrings, he numbreth their haires, he observes their sighes, is moved with compassion upon their complaints, he is the thield of their help, the fword of their excellency, and the God of all grace, who will fulfill all their necessities. He is their hope, their helpe, their health, their rocke, their refuge, the Father of mercies and God of all confolation. He will teach them in the way that they should choose, and make them perfect in good workes : He will establish them in every good word and worke, he will walk with them, his eye is ever upon them for good, & he will give them their hearts defire. They have the Angels of God to minister unto them for their safeguard and protection; they have dominion over the creatures of the earth, and the free use of them, both for necessity and delight, This is a true faying; The charter anciently given by that great Lord of all at our first creation, touching the use of his creatures, was forfaited into the hands of the Doner by Adams fall. But it is reftored and renewed by Christ to them who are honoured with the Adoption. The heires of heaven are the right inheritors of the earth. The Sonnes of God by Adoption are Brethren and Coheires with Christ, whom the Father hath appointed heire of all things and hence arifeth unto them the holy use of the creatures, and miniftery of the Angells. Are chastifements needful or behovefull for them ? He will correct them in measure, for a moment, for good, to take away finne : but his loving kindnefs he will not take from them nor suffer his faithfulnesse to faile. Are they loaded with reproaches for righteonfnesse fake ? The Spirit of glory, and of God shall rest upon them. In a word whatfoever may happen; Allthings Bull

(hall worke together for the best unto them.

And feeing God hath prepared and promifed fuch excellent priviledges unto his children in this life, hence it is, that faith refleth upon his grace to receive from him whatfoever may be good and profitable for them. O how great is the goodnesse, which whom hast laid up for them that feare thee : which then hast wrought for them that trust in thee, before the sonnes of men? Thou halt hide them in the fecret of thy presence from the pride of man : thou shalt keepe them secretly in a pavilion, from the strife of tongues. How excellent is thy loving kindnesse, O Lord : therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatnesse of thy bouse: and thou shalt make them drinke of the river of thy pleasures. The Lord is my sheapheard, I shall not want. He (hall leade his flocke like a (heaphard : he (hall gather the lambes with his arme, and cary them in his bosome, and shall gently lead those that are with young. What can they want, who have God to be their Father, to provide for them, and protect them; to bleffe them and dwell with them; to fuccour them, and fupply them with all needfull bleffings spirituall and bodily, in fittest season: whose eare is open to their desires, whose compassions exceed the tendernesse of a mother to her sucking babe : " who hath chosen them to be his owne proper good, which he loveth, and keepeth in store for himselfe and for speciall use. Thou Israel art my servant , Jacob whom I have chosen, the feed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chiefe men thereof; and said unto thee . Thou art my fervant , I have chosen thee, and not cast thee away. Feare thou not, for I am with thee : bee not dismayed, for I am thy God : I will strengthen thee, year I will helpe thee, yea, I will uphold thee with the right hand of my righteousnesse. When the poore and needie seeke water, and there is none, and their tongue faileth for thirft, I the Lord will beare them , I the Lord of Ifrael will

Rom 8.28.
Acts of Faith
that arife from
the priviledges
of the godly.

Pfal.31.19.

Verfe 20.

Pfal.36'7.

Verie 8.

Pfal. 22. Ps

Efay.40.11.

Pfal. 146.5,6, 7,8,9.

Levit. 26.12. 2 Cor. 6.16.

a Pro. 10.24. b lfa.49.15.16

c Deut. 13. 2.

Efay. 41. 8.9.

Verfe 10.

Verfe 17.

260	What it is to bive by Faith southing.
Verfe 18,	not for sake them. I will open rivers in the high places, and fountaines in the midst of the valleyes: I will make the mildernesse a poole of water, and the dry land springs of water.
2.	Secondly, It petitioneth instantly for succour. For it feeth in God whatsoever it needeth or desireth, and will never cease to seeke reliefe. The more consident it is to obtaine, the more importunate it will be in suing. Oile put to the fire causeth the slame to ascend: and the promi-
Pfal, :717,8• Verfe. 9.	les of helpe and succour, received by faith, put life and vigour into the petitions of faith. Heare, Q Lord, when I cry with my voice thave mercy also upon me, and answer me. Hide not thy face farre from me, put not thy servant away in anger: thou half beene my helpe, leave me
Pfal 28.1.2.	not, neither for sake me, O God of my salvation. Who thee will I cry, O Lord, my rocke, be not filent to me, lest if thou be filent to me, I became like them that goe downe into the pit. Heare the voice of my supplications, when I cry unto thee: when I lift up my hands towards thy holy Oracle.
Pfal. 40. 11.	With-hold not thou thy tender mercies from me, O Lord; let thy laving kinduesse, and thy truth continually preserve me.
3•	Thirdly, It receivesh earthly bleffings as gifts of the covenant and part of his childes portion. God vouchfafeth outward things to wicked men of common bountie;
0.21.13.2.	but to his children the bleffings of this life be tokens of his love and special good-will, and so received and em-
रहातुः ॥ १ स्टूब्	braced by faith. For substance the gift is one, both to the Just and unjust a but in respect of the cause, possession and use, there is great difference: which is discerned by faith, though it cannot be seene with the eye.
Hof. 2, 20,21	I will even betroth thee unto me in faithfulnesse, and thou halt know the Lord. And is shall come to pusse in that day, I will heave, suite the Lord, I will heave the Heavens,
*131	and they foull beare the Earth, and the Earth foultheare the Corne, and the Vine, and the Oile wand they foul hours

Fourthly,

Fourthly, faith in thefe and the foresaid promises doth greatly enlarge the heart towards God, and stirreth up to a ferious and earnest studie of holiness. If a Christian be much in the meditation of Gods fingular goodness tewards him every manner of way, above all that he could possibly ask or think, it will even constrain him to yeeld up himself wholy unto God in all manner of godly conversation. Examine me, O Lord, and prove me : trie myreins and my heart: For thy loving kindness is before

mine eyes: and I have walked in thy truth.

Fifthly, It doth inwardly quiet and chear the heart in the midst of manifold outward discouragements, trous bles and perfecutions in the world. Hope of glory in due time to be revealed, and of continual supply of all good things from God in the mean space to bee freely given, will stablish the heart with strong consolation, and cause an outward profession of joy, to the glory of God, the encouragement of other faithful people, and the amazement of the wicked. This is to be feen in the lives and deaths of Gods faithful fervants, who took joyfully the spoiling of their goods, knowing in themselves that they had in Heaven a better, and an induring fubftance ; who for this hope, endared the crofs and despised shame, as is testified of our Saviour himself. By faith, Moses when he was came to years, refused to bee called the fon of Pharaohs daughter; chooling rather to Suffer affliction with the people of God, then to enjoy the pleasures of fin for a feason: Esteeming the repreach of Christ greaterriches then the treasures of Egypt : for he had respect unto the recompense of remard. By faith others were tortur'd, not accepting deliverance, that they might obtaine a better refurrection.

The way or means to stir up faith in these promises, is; First, to humble our selves unfainedly in respect of our miserable and accursed estate by sin, and former carelesness to seek mercy, enter possession, and get assured evidence of that everlafting inheritance. Wo is me, how Pfal. 26, 2; 3.

Heb. 10.34.

Heb. 12. 2.

Heb. 11. 24. 25, 26.

Heb. 11. 25.

The means to ftir up faith in these promifes.

Heb. 2. 15.

am I fallen from that state of bleffedness wherein I was first created into a most miserable and accursed condition? I have grievously finned, and God is highly provoked, the sentence of the Law is already gone forth, I am shut up under wrath, and if I have my defert; I can expect nothing but the terrible execution of fearful vengeance denounced. Mortalitie as a worm corrupteth my body: ignorance and lust tyrannize in my fout: my condition is exposed to a thousand vanities and wearisome courses; and through fear of death the upfhot of evils, I am fubject to bondage all my life. In my first estate I was made far above all visible Creatures, and by free bounty lifted up to be the favourite of the most high God: but by wilful disobedience, I am fallen into Gods displeasure, and lie prisoner under the revenging justice of the Law. Nor is my wretched condition worse then my carelesness to be delivered from it. The bruit beafts take it as a grievous thing to be enfnared and taken : but I have delighted in bondage, and counted it a liberty to live a flave to Sathan, and to follow things and courfes pleafing corrupt | nature. Thou Lord of thine infinite grace hast proclaimed libertie, published peace, and made offer of a better state and condition in Christ, then what I formerly lost in Adam : But I preferred spiritual thraldome to libertie, death to life, and chose rather to follow the temptations of Sathan, and to fulfil the lufts of the flesh, then to come unto Christ that I might be faved. The men of this world are wife in their generation, to accept of earthly commodities when they be offered, and not to put by the opportunity: but when the Lord hath made promise of everlasting life, if I would renounce the pleasures of fin,, and forego the vanities of this world, I have followed vanity and neglected mercy, I have despised the great falvation, and walked in the paths of death and condemnation. O Lord, it is thine own work of grace in me, that ever I did bethink my felf of the danger of my courfe, and repent to lay hold upon the promifes of life. Nor

Nor hath my floth and negligence to feek evidence, get affurance, and enter possession of that glorious inheritance, by growing up in peace, joy, holiness and fanctification, been less odious, then former carelesness. Since I have been enlightned, and tafted of the heavenly gift, I have fleighted the promises of mercy, which fhould have been my continual meditation; I have neglected to get and keep the holy Spirit, holy in it felf, making them holy in whom as temples it dwelleth, the feal and earnest of the promised inheritance. Ab, what a dwarf am I in holiness and sanctification? For these many years how little have I gained ? My spiritual fight is exceeding dimme, thy passions boisterous, my heart unquiet, my thoughts evil, my nature corrupt. to good, apt to fin, feeble and of no power to withstand temptations, shaken with many fears touching my falvation, foon unfetled and removed from stedfastness by any contrary opposition, farthest to seek for evidence and affurance when I stand in greatest need. All this is come upon me through mine own foolishness: because I have not acquainted my felf with the promifes of grace, nourished the motions of the spirit, carefully improved the gifts received, endeavoured after perfection, and laboured to be sealed more and more with the promised Spirit. What might I have growen unto in Christ, if I had instantly desired the Spirit of Grace of him who giveth it, heeded the inspirations and suggestions of it, and by all conscionable means sought increase of grace, and affurance of falvation? Long ere now I might have attained fulness of spiritual wisdome and understanding, strength of faith, power of grace, sweet communion and fellowship with God, liberty and freedome to walk with God, comfortable possession in part, and good asfurance of eternal life in due time to be accomplished: whereas by reason of sloth and negligence the powers of grace are so enfeebled, that I can scarce breath, figh, crawle in the way to Heaven, my heart is defolate, I am a ftran-

ftranger to the comforts of godliness, remissed with the remembrance of death, ready to faint at the apprehension of trouble and danger, and continually disquieted with fears and doubts touching mine own falvation, if the world with the things thereof have not cast me into the fleep of security for a season. The flothful man is justly condemned, who had rather starve in Summer for lack of bread, then plough in winter because of the cold : We censure him that had rather go lame and crooked as long as he liveth, then be at a fittle pain to move an aking joynt. He is worthily accounted improvident, who neglecting to gather in his writings, or fue out fine and recoverie, will hazard the loss of his own inheritance. My folly hath exceeded herein, who to live in peace and quiet with fin, have impoverished my foul, impaired my stock of grace, wounded my conscience, deprived my felf of many rich priviledges of grace, which I might have enjoyed, weakned my title to mine everlasting inheritance, and been contented to creep feebly towards the heavenly Canaan: thinking it better to keep where I was with quiet, then to make my cond tion, by still dealing with my felf too too reftless. The fluggards shameless excute hath fearfully bewitched me; Better is an handful with ease, then both hands full with travel and vexation of spirit. The more excellent the inheritance I hope for is, the more detellable is my fluggishness and folly, that I have not earnestly fought to make it fure unto my felf, and entred poffession thereof fo far as in this life is given of grace.

Secondly, we must incite and stir up our selves to receive the promises of everlasting life, by consideration of the free and rich grace of God, his truth and faithfulness; the sufficiencie of Christs merits; and greatness, excellencie, and worth of the benefit promised. Awake, my soul, why sleepest thou; arise, and lay hold upon the promises of life, which God of his great mercy in Jesus Christ doth offer unto thee in the Gospel. Be not the

mayed.

Ecclef. 4.6.

mayed by reason of thine unworthiness, for the promise is of grace, freely offered, and freely given to them that be most unworthy in their own eyes. Thou art unworthy of the least crum of mercy, but of his rich mercy God hath made promife of highest advancement unto thee, if thou wilt embraceit. I will be a father unto you, and ye hall be my fons and daughters, faith the Lord Almighty, He that overcommeth fall inherit all things, and I will be his God, and hee shall be my fon. And it shall be in the place where it was faid unto them, yee are not my people, that there they shall be called the children of the living God. Life eternal is given of grace, not fold for works : received by faith, not purchased by desert: and the more worthless thou art in thy own lowly conceit, the more shall the grace of God be magnified in thine exaltation. Christ hath purchased righteousness and everlasting life; believe in him, and live for ever. The fon of God debased himself to become the son of Man, and to be made under the Law, that bee might redeem us that were under the Law, that wee might receive the Adoption of fons. Oh the bountifulness and love of God to man, by so great a price to purchase so high a dignitie, that we should be called the fons of God, and be partakers with Christ of all his glory in his Fathers kingdome. O my foul, why art thou fo dull and fluggish? Wherefore doest thou not put forth thy felf to embrace and receive fuch an inestimable benefit. If the worth of things may bee measured by their price, well then may the Sonship of true believers be valued at the highest rate. Who can fufficiently admire the dignity of this estate (to be the son of God) which could not be procured fave only by this infinite price, the making of him become nothing, by whom God in the beginning made every thing? It is efleemed a matter of great honour to be the fervant of the Prince in some special place of eminencie in the Common-wealth: How do men feek and fue for fuch Offices? How do they rejoyce when their defires are accompli-

2 Cor. 6, 18.

Apoc. 21,37. Rom. 9, 26.

Gal. 4. 4, 5. Phil, 2, 7, 8.

Tit. 3.4.

plished? But there is no comparison betwixt the servant of a Prince, and the Son of God; the favour of a Prince, and the Fatherly love of God; the dignity of the Court, and the Joyes of Heaven; a temporal office, and an eternal inheritance. It is better and more honourable to be the fervant of God, then the Commander of men : to be an heir apparent to Heaven, then the possessor of the whole world. There is a great opinion, and not without just cause, of the state of our first Parents, Adam and Eve, whilest they were in Paradise, before their fall. But their estate, notwithstanding all their priviledges, ornaments, and favours, exceeded not the condition of fervants. Had they continued in obedience to their Creator, they should have been exempted from all misery, and confirmed in perfect bleffedness: But they could never have attained this dignity. To be made the Sons of God by Adoption, of meer, rich, and undeferved love in Christ. And is it not an admirable prerogative, to be brought by Christ into a more excellent state, then that which Adam in his innocency and glory had just cause to wonder at. As the graciousness of him who preferreth, an excellencie of that state, whereunto the believer is exalted, do commend this; fo also doth the low degree from which we are raifed. Of the fervants of fin, to be made the fons of God; of the vaffals of Sathan, to be taken to raign with Christ in glory for evermore; of children ofwrath, dead in trefpasses, to be begotten again to the hope of an inheritance, immortal, undefiled. that fadeth not; what an unspeakful favour is this? O my foularife, ftirre up thy felf stedfastly to receive the promise of life, and hold it fast: for Gods promises are certain, never less, but rather more in accomplishment then in tender. Enter possession, and get the inheritance fealed unto thee. Would not a poor Beggar, if he should understand of some great and goodly inheritance bequeathed unto him in a farre countrey, much rejoyce therein, long to go fee it, and take possession of it. In matters of

of weight men love great earnest and good affurance : for great advantage they will endure any pains, hazard many difficulties. Did men know the worth and glory of the kingdome of Heaven, freely offered, and that without all expiration of time, to be possessed here in part of them that will receive it, fully hereafter, when their dayes on earth be determined; would they not feek it with all earnestness, enquire after good evidence, get found affurance, and labour the possession of it more and more? Men feek earthly things, and often miss of their defires: but the promise of Heaven is sure and stedfast, and he that resteth upon the Lord shall not be confounded. Everlasting life is freely offered, but men are not left at libertie whether they will receive and feek it, or no. He that believeth on the Son, bath everlasting life: and bee that believeth not the Son, shall not see life, but the wrath of God abidethon bim. Do not they perish worthily, who prefer the pleafures of fin, and honours of this transitory life, before life everlasting, promised of grace, purchased by Christ, full laden with all fruits of true life, joy, peace, and all choicest pleasures, beyond comparison, exceeding whatsoever can be enjoyed in this world both in worth and endless settedness? The labour to make Heaven sure, which is full of pleasure and delight, doth ease the heart of many burdentome, distracting, and cutting cares. For if thou be the child of God, thou hast libertie to come into his presence, and to make thy requests known unto him with thanksgiving; nothing that is truly evil shall betide thee. The plague shall not come nigh thy Tabernacle: Thou shalt walk upon the Lion and Aspe, and tread them under feet: God will provide all things necessary for foul and body, and see that no good thing be wanting unto thee. Seek firft the pal. 34. 10. king dome of God, and his righteousness, and all these Matth. 6.33. things shall be added unto you. What then should withdraw or hold me back from believing the promise, and feeking the possession of that inheritance. It is God who hath :

Iohn 3-36.

Ephef. 2. 18. & 3. 12.

Pfal.91.10,13.

hath freely promited it, who can and will perform whatfoever he hath foeken; it is Christ who hath purchased it by the sacrifice of himself once for all, why then should I doubt? I am commanded to believe; and believing the possession of life is given in part, which may be increased by a daily addition to the graces and comforts of the Adopted; why should I be negligent to feek it confirmed and fealed ? Everlasting life is the only true life, full of joy, peace and contentation; a durable treasure which can never fade, a crown that never withereth : and shall base things take up the heart, when God calleth to feek a most glorious and everlasting inheritance? Oh, the inestimable love and favour of God, who makes offer of an Adoption and an immortal Inheritance to the most contemptible wretches, that live upon the face of the earth? The man that toiles hard all day long for a small piece of silver, or lies at the rich mans gate waiting for an Almes, the Icraps that come from his Table: he is invited to come unto Christ, that he might obtain a kingdome, an eternal kingdome that hath none end, an inheritance abundantly glorious, surpassing the glory and worth of all earthly treasures and inheritances laid together, much more then all earthly treasures do exceed the worth of one pin. What an heart-break is it to a man, when he finds that by some default he hath forfeited fome earthly matters, which he might have held, had he bin warie? But what grief and confusion will this cause. when he shall see that through folly, sloth, carelesness, matchless, cruelrie, and unthankfulness, he bath loft an everlafting inheritance of glory, which he might have obtained? Meer possibility of compassing some great and extraordinary good is of more waight in Iwaying mens actions and inciting endeavours, then certainty of accomplishing pettie desires. But certainty and commodity do here concur in one: There is no good to the possession of eternal life; no success certain but this, that he who unfainedly believeth in Christ, shall inherit the crown of glory.

glory. It is good for me to drawnigh unto God, and put my truft in his mercy; to lay fast hold upon the promises of life and protection, to get the spirit of Adoption whereby we cry Abba Father, and sy unto his grace in Christ, to get my title made sure and arengthened unto my conscience, and while time serveth, earnestly to seeke the

kingdome of God.

Thirdly, We must pray earnestly that God would increase our faith, feale us by his Spirit, lead us in the way of peace, cause us to grow up in holinesse; make us wife to prize and value, to tast and telish the joyes of Heaven ; and affure our consciences of right and riele to that everlasting inheritance. For it is God that sealeth us, and makes us to read the fealing, that promiteth Heaven, and affecteth the heart with the goodnesse and worth of the thing promifed; that by the pledges of his favour and the earnest of his Spirit doth fufficiently testifie our Adoption, and cause us certainly to apprehend what he doth testifie and affure. As the beginning, fo the progresse, comfort and affurance of life is from him, and instantly is to be begged of him. Faith receives hithe promife of life, and gives affurance of what is received, as it prayeth. Who am I O Lord, that thou thouldest make fuch ample and free promiles unto thy poore fervant concerning his everlasting happinesse? Of thy free mercy, and according to thine owne heart, hall then spoken all these great things, to make thy servant know them. And now, O Lord God, establish I befeech thee the word that thou balt fooken concerning thy fervant. gratioully accept me for thy childe ; by the earnest of thy Spirit and pledges of thy favour fealeunto me the promiled inheritance, and make me afforedly to know what great things thou haft done, and what those hopes be which are referved for me in Heaven. My fight is dimme, not proportioned and fitted to fo high an object, my affections carnall that I cannot let my felfe to purpofe about this contemplation, the Devill labours nothing

more

3

1 Theff 2. 12. 2 Theff. 2. 14.

Col I. s.

more then to keepe me hood-winked this way. O Lord, I beseech thee inable me to know this good and blessed hope, the matter of mine inheritance abundantly glorious, that my heart may be still in Heaven; and by thy Spirit lead me into all truth and holinesse, that in due time I may possessed the Kingdome of glory whereunto I am called. Of thy free grace thou hast called me by the Gospell to this blessed hope, which is laid up for me in Heaven: therefore is thy servant bold to intreate the sence of thy love, the knowledge of this Hope, the increase of grace, and assurance of thy mercy for evermore.

4

Fourthly. We must quicken our selves to rejoyce in God, waite patiently, and walke chearfully before him. Oh, the incomprehensible love and favour of the Lord. Was it ever found that any man of ranke or place did adopt the blinde, lame, deafe, dumbe, or otherwise deformed, to be heire, to succeede him in his inheritance? My foule, rejoyce thou in the Lord, and bleffe his holy Name, for he hath looked upon my base estate, and vifited me with mercy from on high : of a stranger and forrainer. I am made a free denison of the new Jerusalem; of the bondslave of Sathan, the friend of Christ; of the childe of wrath and damnation, the sonne of God and beire of falvation. My Name is registred in Heaven an eternall waight of glory is referved, which the most righteous God hath promised, and in fittest season will give unto me. Why should I doate on earthly braveries. who have an eternall life that hath most excellent glory, honour, riches and happinesse, above all the heart can comprehend, joyned with it, prepared and given through faith in Christ. It were notable basenesse, if an heire of fumptuous and stately pallaces should cover the poore cottages of beggares that stand by the high way side. The Lord is the portion of mine inheritance, and of my cup : thos maintainest my lot. The lines are fallen unto me in pleasant places; yea I have a goodly beritage. My studie and care (hould

Pfal.16.5,6.

fhould be to know my heavenly hopes better and more fully, that I might weane my felfe the more willingly from all earthly vanities. Heaven is my home, my hope, mine inheritance: and where should my heart bo, but where my treasure is; where my thoughts, but where my hope is? In this life I receive onely the first fruits of the Spirit, the earnest of the inheritance: but I will waite patiently for the full possessing thereone, and walke chearefully in the way that leadeth thereunto. In earthly things men are contented to waite for a good lease in reversion, and to lay out their money for that which shall not come to their hands till some lives be expired: and should not I waite for the accomplishment of glory, there being but one life betwixt it and me, and that is mine owne?

CHAP. V.

What it is to live by faith southing the promises of perseverance, and how to stirre up our selves there. unto.

Od of his infinite mercy hath made further promises, it the necessity of his servants so requiring.) that his mercy shall never depart from them, that he will confirme & strengthen them to the end, not with standing their own weaknesse, and that nothing shall seperate them from the love of God which is in Christ Jesus. This is implied in the first promise which God made, It shall bruise thy head & thou shalt bruise his heele t where Sathan is stinted to the heele of the true Christian seed. In many passages of Scripture the same is most clearely and manifestly expressed. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his lease also shall not wither, and

God hath made many promises of perseverance.

Gen. 3,15

Pfal. 1.3. Pfal. 92.13,14

what-

Pfal. 37-23.24

Pfal.48,14. Pfal. 73.24. Verse 26.

Pfal,133.17.

Rfal. 112.5.6.

Pfal. 125. 1.2,

Efay. 42.3.

Elay. 46.4.

Efzy. 54.10.

Efay. 59'21.

Rom.9.8. Gal 4. 28. what foever bee doth hall profper. The steps of a good man are ordered by the Lord, and he delighteth in his way. Though be fall be shall not be utterly east downe : for the Lord upholdeth bim with his hand. For this God is our God for ever and ever, he will be our guide even unto death, Thou hals quide me mish thy counsell, and afterward receive me to glory. My flesh and heart faileth : but God is the strongeth of my heart: and my portion for ever. The mercie of the Lord is from everlasting to everlasting upon them that feare him. A good man hewesh favour and lendeth : he will guide his affaires with discretion : Surely be shall not be moved for even : the righteous hall be in everlasting remembrance. They that truft in the Lord, Ball be as menns Zion. which cannot be removed, but abideth for ever. A bruifed reede Ball be not breake, and the smooking flaxe Ball be not quench. And even to your old age I am be, and even to the boare baires will I carrie you ; I have made, and I will beare, even I will carrie, and will deliver you. For the mountaines shall depart, and the hils be removed, but my kindneffe (hall not depart from thee, neither shall the covenant of my peace be removed, faith the Lord that hath mercy on the. As for me, this is my covenant with them, faith the Lord. My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy menth, non out of the mouth of thy frede; that is, fuch as be affectully called according to the purpose of God.

Hereunto may be added those passages which testifie. that the love which God beareth to his people is an everlasting love, and the covenant, which he bath made with them effectually, and shall be kept afforedly, is an everlasting covenant. The Lord bath appeared of old unto me, (aging rea, I have loved thee with an everlifting love : therefore with loving kindnesse have I drawne thee. In a little wrath I hid my face from thee for a moment : but with everlatting kindnesse mill I have meren on thee, saith the Elay. 54. 8.9. Lord thy Redeemer. For this is as the maters of Noah un-

Icr. 31.3.

to me: for as I have fworn that the waters of Noah Bould no more goover the earth; fo have I fworn, that I would not be wroth with thee, nor rebuke thee. Behold, the dayes come, faith the Lord, that I will make a new covenant with the bouse of Ifrael and with the bouse of Juda : Not according to the covenant that I made with their Fathers in the day that I took them by the hand, to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them. But this shall be the covenant that I will make with the bonfe of Ifrael : After those dayes, faith the Lord, I will put my law in their inward parts, and verice is in their hearts. And they fall bee my people and I will be their God. And I will give them one beart, and one way, that they may fear mee for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good : but I will put my fear in their hearts, that they Shall not depart from

In which covenant or Testament God freely promiseth to give what he requireth of his people, and to effect in them what he calleth for at their hands. If the benefits given be compared amongst themselves, one is as it were a condition to another: but they be all effects in respect of the grace and free favour of God, certainly conferring them upon whom he will. Righteousness and life are promifed upon condition of faith: but the condition of the coverage is promifed in the coverant it felf. Anew boart alfa will'I give you, and a new fpirit will I put within you, and I will rake away the flouis beart out of your flesh. And I will put my spirit within you, and canfe you to walk in my flarures and yee shall keep my judgements, and do them. And I will betrost thee unto mee for ever, yea I will betroth thee unto mee in righteoufness, and in judgement, and in loving kindness; and in mercies. I will even betroth thee unto me in faithfulnefs, and thou halt know the Lord. The external betrothing by outward covenant, fo as God be-

Jer. 31. 31, 32, 33. 4 Heb. 8, 8, 9. & 10. 16. 17.

Jer. 32. 38. 39,40.

Heb. 13. 20.

Heb. 8. 10.

Ezek. 36. 26,

Hof. 2.19,20,

trothes

Rom. 9.24,25 1 Pet. 2. 8, 9, 10. trothes himself to all professing the true faith, may be broken, for though God offer them mercy if they will believe, yet he gives not faith to them; but the internal by effectual disposition, of which the Prophet speaketh in this place, is indissolvable.

Mat. 7.24,25.

Whosever heareth these sayings of mine, and doth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the sloods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. But all the faithful are built upon the rock; not upon the rock now, and anon upon the sand, but once built upon the rock, they remain unmovable. Thou are Peter, and upon this rock I will build my Church, and the gates of Hell shall not prevail against it: assail it they shall not.

Mat. 16. 18.

Iohn 10 27, 28, 29. Eze 34-15,16

Rom. 8.35,36

Rom. 11. 29.

I Pet.1. 3,4,5

I Iohn 3. 2.

Jude 24, 25.

My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand: My Father which gave them me, is greater then all: and no man is able to pluck them out of my Fathers hand. Who shall separate us from the love of Christ? Shall tribulation, or diffress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more then conquerours through bim that loved us. The gifts and calling of God are Without repentance. Bleffed be the God and Father of our Lord Jefus Christ who according to his abundant mercy, bath begotten us again unto a lively hope, by the resurrection of fesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you. Who are kept by the power of God through faith unto Salvation, ready to be revealed in the last time. Beloved, now we are the sons of God, and it doth not yet appear what we shall bee : but we know, that when he shall appear, wee shall be like him : for we shall see him as be is. Now unto him that is able to keep you from falling, and to pre-Cent

fent you faultless before the presence of his glorie with exceeding joy: To the only wise God our Saviour, bee glorie and majesty, dominion and power, now and ever, Amen. Doth God in these places promise to protect us against forrain enemies, not against domestick persidiousness? The texts do respect no condition, as the cause of suffilling these promises, but plainly affirm, that God himself doth promise and will give the condition which he requires. For to what end doth he write the Law in the heart, uphold with his hand, and give agood issue to the temptation; but that the will, prone to wickedness, should not yield, and altogether start back from grace received?

Whosever is born of God, doth not commit sint for his seed remaineth in him, and he cannot sinne, because he is born of God. And if the seed abide in the faithful as an indeleble character and pledge of their inheritance, that they cannot sin in the Apostles sence, then are they senced against the treachery of their own hearts remaining in them. Whosever drinketh of the water that I shall give him, shall never thirst: but the water that I give him shall be in him a well of water springing up into everlasting life: where thirst is opposed to a total want of grace, not to the earnest desire of increase in grace. The thirst of total indigence is taken away by the participation of grace; the thirst of complacencie, or more ample fruition of grace, is increased.

The holy spirit, who is sent into the hearts of the Sons of God, is not there as a guest to tarrie for a night or two: but as an inhabitant to dwell and remain for ever: yea, as an earnest of their inheritance, until the redemption of the purchased possession. I will pray the Father, and he shall give you another comforter, that he may abide with you for ever. Now he which stabished his with you in Christ, and bath annointed us, is God, who bath also sealed us, and given the earnest of the spirit in our bearts: which is the earnest of our inheritance, until the

I Joh. 3. 9. I Joh. 5. 18.

Iohn 4, 14. & 7. 38, 39.

1 Pet. 2. 2, 3.

Rom. 8. 11. Hag. 2. 5. 1 Pet. 4. 14. 1 Joh. 2. 27.

John 14. 16. 2 Cor. 1.21,22

Ephef. 1. 14. & 4. 30.

redemptio +

Pet. 1. 23.

redemption of the purchased possession, unto the praise of bis glory.

John 5. 24. John 17. 3. John 6. 47.

I loh.5.11.12

The feed whereof the faithful are begotten is incorruptible, the life, which they live by faith in Christ, is an everlasting life. Verily, verily I say unto you, herethat heareth my word, and believeth on him that sent mee, but he everlasting life, and hall not come into condemnation, but is possed from death unto life. And this is the record, that God hath given to us eternal life, and this life is in his Somne. He that hath the son hath life, and he that bath not the son hath not life. Now the Scriptures saying, he that believeth hath everlasting life, and shall not come into condemnation, doth import that saith and the fruits thereof be such from which the godly through the power of God never sall.

Luk. 22. 32. Iohn 17.15. And for further confirmation, the Scripture testifieth, that Christ hath prayed for his people that their faith should not fail, that they should be kept from the evil. This cannot be restrained to the Apostles, but it is the common priviledge of all the faithful; Neisber pray I for these alone; but for all them also which shall believe on me through their word. And the intercession of Christ; even for this particular blessing of the not failing of faith, never ceaseth, is ever effectual, and speedeth alwayes.

Verfe. 20.

1 Cor. 1. 8.

Phil. 1. 6.

r Thef. 5. 24.

2 Theff 3. 3.

And that nothing might be wanting to full consolation in this point, we are assured from God, that he will perfect the work of grace which he hath begun, who shall also confirm you unto the end, that yee may bee blameles in the day of our Lord Jesus Christ. Being consident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ. Faithful is he that calleth you, who also will do it, that is, (as goeth immediately before) preserve your whole spirit, and soul and body blameless into the comming of our Lord Jesus Christ. The Lord is faithful, who shall establish you, and keep you from evil.

Now

Now feeing God hath bin pleased, by so many promifes to affure the faithful of their fure and stedfast estate, it is necessary seriously to learn and think upon them, that they might be fetled in believing their perseverance, Had it not been a point of great weight and necessity, we cannot think the Lord would have mentioned it fo often, and confirmed it to many waves a which will foon appear to any man that shall consider his own frailtie. and the strength and malice of his spiritual enemies; how potent and vigilant they be to affail, how weak and feeble he is to withftand and make refiftance. Nor is our weakness greater then our backwardness to believe the promifes of perfeverance, when we stand in most need of When corruptions ftir, and tentations be hot and fierie, and we finde our felves ready to faint, then are we to feek of a promise that might uphold against the fear of falling away; or if the promise beat hand, we cannot lay hold upon it, some mist or other comes between it and the eye of our understanding. Many good Christians are kept under with this temptation, they are afraid they shall never hold out, if persecution should come, they stand in doubt lest they should fall away as many have done, who made greater shews, and feemed to have gon further then ever they did. And whileft they diffruffully question their perseverance, all present favours seem less then otherwise they would, all other promises beheld the more weakly, & Satan takes advantage to fill their hearts with manifold discomforts. God Idenie not doth order these temptaions to the best, and will do his children good by them : for hereby they are driven to diffrust themselves and run unto God, and relie upon him in all their necessities: nevertheless the many perplexities, wherein they are entangled for want of faith in the promifes of perfeverance, doth fufficiently convince, how necessary it is we should labour to have our hearts established in this confidence, that the Lord will neves leave us nor forfake us.

By ferious meditation on these promises we must fettle our felves in believing, which is very necesfary. Prevention of

Confidence in the promifes of perfeverance doth encourage and quicken in a Christian course, stablish in well doing, and hearten against the greatest difficulties. Of old it hath been objected against the doctrine of affurance of not falling away, that it doth fet open a door to all licentiousness: for if men cannot fall from their state of happiness, why should they fear to commitall kind of wickedness. But he that hath faith indeed, will not, pay, he cannot take courage to go on in fin, upon this pretence, that faith once had cannot utterly be loft. The believer knows himself bound to the obedience of the Gospel, though he be freed from the damnation of the law: and certain it is, that faith which knits to Chrift, doth lead us forth in all holinels. * Mercy covering fin doth beget reverence: the more affurance of falvation in a mans foul, the more fear and trembling in a mans course. He who is best affured hath most power of Gods Spirit, and the stronger the Spirit of God is within, the more holiness, and fruits of grace without. Paul was affured that nothing should separate him from the love of God in Chrift: Peter was affured, that his faith should not fail; did this make them the more careles? Nay, rather the more careful to run their race; the more courageous to fight out their combate. The load-stone of love is love: Love in the superiour doth draw love from the inferiour, and is it then possible for us to apprehend such unspeakable love of God in choosing us to such an excellent, happy, unchangeable condition, and not be affected to love the Lord again? Of necessitie the faith which continueth must be lively, nor can it imbrace the promises of perseverance but whileft it is lively. The more operative faith is, the greater our affurance of future flanding : if faith be dormant or languish for a time, for that time we are to feek of this comfort : nor can't be recovered till faith recover, and put forth it felf valiantly in combating against Sathan, subduing corruption, and working righ-

Look

* Pfal. 130.4.

1 Cor. 9. 27. 2 Tim. 4.7,8.

I John 4. 19.

teonineis.

ine.

Look how much we come fhort in believing the faithful promises of God concerning our future protection from all hurtful evils, (the greatest whereof is falling away) fo much are we lacking to found peace and flable tranquillitie of mind and Conscience. The better we have learned to live by faith in Christ, as the Author and fininisher of our faith, and raiser of us up at the last day the greater and more stedfast is our comfort. of this world be not fatisfied with the possession of their purchased inheritance, but they seek to strengthen and assure their title against future claims, before they can When a Christian is acquainted with the promiles of pardon and forgivenels, believeth in Christ for falvation, and is reconciled unto God; when his conscience is purged, that there remaineth no more terrible remembrance of fins past; his lusts subdued and vanquished; his heart quieted from all pertubations; and all inward disturbance, which was in man against himself, done away; and when these things are known unto the Conscience: yet one thing is wanting to sound and full peace: that is, holy securitie for time to come against all enemies both inward and outward, that they shall not hurt us, much less prevail against us. For if what we posfels may utterly be loft, or what we hope and expect be meerly uncertain and conjectural, built upon the good use of our free-will, and not upon the free and unchangeable grace of Gcd, what rest or quiet in respect of his future estate can any man finde in himself? But let the heart be established in this, that God will carrie him forward from grace to grace till he have brought him to his everlafting Kingdome; that his faith shall never fail, the graces of the spirit shall never wither and decay; Sathan with all his malce, the world with the manifold allurements thereof shall never prevail against him; this freeth from much heart-grief, perplexitie, distrustful forrow, and unprofitable trouble, when he feels his own weakness, thinks of Sathan and the worlds power, hears of T 4 the

2 Tim. 1. 12.

the falls of some who have gone far in the profession of godliness, and casts with himself what persecutions may be raised against him for the truth and Gospel. This also refresheth the heart with sweet and heavenly comfort, in the midst of those many trials & incumbrances, which we do and must make account to meet withal: and this our heavenly Father knew to be no more then necessary for our chearful walking before him. For the which cause I also suffer these things, nevertheless, I am not assumed: for I know whom I have believed, and I am perswaded that he is able to keep that which I have committed unto him against that day.

The godly
are allowed
to believe
their perseve-

And feeing God hath promised to perfect the work of grace begun, and bound himfelf by covenant to confirm, strengthen, and stablish his children unto the end, and in the end to give them eternal life fuch as find any true and lively work of grace wrought in them, are allowed from Geda be'ieve, that they shall never perish, nor quite be broken off from Christ, nor those living waters clean be dried up, but notwithstanding their own infirmities, and the fore temptations wherewith they are oppressed, they shall be preserved, upheld, and kept unto salvation. For what God hath confirmed by promise and covenant unto his children undertaken to effect by his Almighty power, and ratified by earnest and pawn, that they are allowed to believe and expect from him of his unchangeable grace and love. This is the golden and indiffoluble chain which the Apostle speaks of, Whom he did predestinate, them also he called : and whom he called, them he also justified : and whom he justified, them he also glorified: fo that effectual vocation is a pledge and token of glorification to en-

Rom. 8.30.

a Luk.22.32. b Mat. 6, 13. c Iohn 16.22. Christ a hath prayed for his people, that their faith might not fail: b the faithful pray instantly, Lead us not into temptation: and c that no man might waver, a promise is annexed, What sever ye shall ask the Father in my name, he will give it you. But without question, they have allow-

ance

ance to believe the obtaining of that which Christ hath 1 John 5. 14. prayed for, and the faithful ask of God in the name of Christ according to his will. The servants of Christ who lived by the like pretious faith with us, grounded upon the same promises, & subject to the same temptations, believed their perseverance. I am persmaded, that neither death, nor life, nor A gels, nor principalities, nor power, nor thidgs prefent, nor things to come, nor beighth nor depth, nor any other creature, shall be able to separate from the love of God, which is in Christ Lefus our Lord. According to mine earnest expellation, and my hope that in nothing I shall be ashamed but that with all boldness, as alwayes so now also Christ shall be magnified in my body, whether it be by life or by death. And the Lord shall deliver me from every evil work and will preferve me unto his heavenly kingdome, to whom be glory for ever and ever. Amen. But what one believed upon common and ordinary grounds, that is the priviledge of all believers which they are allowed to receive.

It is a great glory to God, that we live by faith on him concerning our future estate, and relie upon his grace, that in all encounters we shall be more then Conquerours, through bim that loved m. For this is to take God to be our God, not only to put our confidence in him in prosperity and adversity, when we have means, or means be wanting, for our fouls and bodies : but also to relie upon him, that he will make us walk in his Commandements, and put his fear in our hearts, that we shall not depart from him; that he will perfect his work begun in us finish our faith, and preferve us unto his everlasting kingdome. This faith doth give unto God the praise of all grace which he is pleased to bestow, and of all works of grace which he effecteth by us. He that relieth upon the good use of his free-will, must necessarily ascribe the praise of his perseverance in part, if not principally, unto himself: but he that resteth upon the Lord for establishment against all spiritual enemies, and ability unto eve-

Rom.8.38,39

Phil. 1.20.

2 Tim. 3. 18.

ry good work, he must necessarily ascribe the whole pratie unto the glory of Gods grace, upon which he doth depend.

The acts of faith concerning perleverance be these and fuch like.

First, It makes a man sensible of his own frailtie, and infirmity, how weak and feeblehe is, apt not only to fall, but even to fall away, if he were not upholden by the grace and power of God. Not that we are sufficient of our selves to think any thing as of our selves: but our sufficiencie is of God. Naturally we trust in our felves, and are presumptuous of our strength: but when by faith we go forth of our lelves unto God for help, we can fee nothing in our felves but weakness and frailrie.

Secondly, It stirs up holy jealousie and suspition, lest we should cool, decay, start aside, or fall back. Faith is bold and timorous, confident and suspitious: confident in God, suspitious of our selves. I was afraid (saith Job) of all my works; knowing, that if I did wickedly, thou wouldest not acquit me. And this suspition doth beget care to frun eccasions of fin, and watchfulness to prevent spiritual distempers. A man jealous of his health is warie in his diet : and he that hath his foul in suspition will ever be questioning with it, and watching over it left he should offend. This jealousie is ever waking, apt to cast the worst that may fall out, but to counsel the best, that is, to keep far from the occasions of fin, abstain from all appearance of evil, and take heed of the fnare in lawful bufineffes of this life, And furely, in this kind, considering our great frailtie, it is more behoveful for a man to be somewhat too heedie and cautelous, then to be a little too fecure and felf confident; to be fuspitious of his weakness that he may be enabled by God and become strong in him, then while he is fool-hardie and strong in his own conceit, to run into danger, and prove weak in trial.

Thirdly, Faith inftantly crieth unto the Lord for help, and

The acts of faith concerning perfeverance

1. 2 Cor. 3. 5.

Iob. 9. 28. Gatak Spiritual Watch, pag. 84.

and strength, and continual supply of grace. Hold no my going in thy paths, that my foot fleps flip not. I will keep thy statutes: O for fake me not utterly. Look thou upon me, and be merciful unto me: as thou ufeft to do unto those that love thy Name. Order my fleps in thy word, and let not any iniquity have dominion over me. Draw me, we will run after thee. Shew me thy wayes, O Lord; teach me thy paths. Lead me in thy truth, and teach me for thou art the God of my falvation, on thee do I wait all the day long. When men be conscious to themselves of their own wants, they are wont to refort unto others by whom their wants may be supplied: The believer is emptie in himself, and sensible of his own weakness, defirous of supply, and confident of help in God, who alone is able to confirm and strengthen him, yea, fo to inable him notwithstanding his infirmity, that his power and might shall appear in him amidst his feebleness, and his very infirmity shall make much for his glory: and therefore he will not cease day after day to repair unto him for continual supply and strength of grace.

Fourthly, Faith defireth, digesteth, and feedeth upon the wholsome food of life. As new born babes defire the sincere milk of the Word, that ye may grow thereby. If the body be healthful, and in case to grow in strength, there will be an appetite to wholfome food, and good digestion by the stomack; every living thing hatha facultie to draw nourishment unto it self: and the faith which never faileth doth not only cover, but kindly digest the Word of life, and fuck nourishment from it, whereby it is made able and strong to every good word and work. If the stomack decay, or the appetite be inordinate after things hartful and unwholfome food, or the digeffionill, that meat taken in paffeth away not altered by the ftomack, the natural life is in danger; fo the life of grace languisheth; when our appetite to the word decayeth, we affect earthly things immoderately, delight in a frothy, windie, vain found of words, which pleafeth

Pfal. 17. 5. Pfal. 119. 8.

Pfal. 119.132, 133. Cant. 1. 4. Pfal. 25. 4, 5.

2 Tim. 4. 17. 2 Cor.12.9,10. 2 Cor. 4. 7.

4. 2 Pet. 2. 2. the eare, but edifieth not the conscience, or if we hear sleightly, we take not pains to feed substantially upon the Word. I denie not, but a lively never-fading faith is subject to these and more grievous distempers for a time, but in this languishing fit, though it be not unto death; until it recover, is is unable to embrace the promises of perseverance: and the more lively it is to receive those promises, the more earnestly doth it desire and sweetly feed upon

the Word of grace.

Fifthly, It putteth forth it felf, to perform all duties of holiness and love, with life and fervour: It laboureth and taketh pains in wel-doing. For Idleness corrupts natural strength; use and exercise confirms it. Dull and Auggish actions argue feebleness of the faculty, and tend unto decay; as if we do not things with that vigour we have done, it is a figne of infirmity, and of a faculty inwardly or outwardly hindered, and if we rest in such a perfunctory course and challenge not our selves for it, we are in danger to grow worse and worse. But livelines and contention in doing is both an argument of good disposition, and a means of increase. The more lively faith is, the better it worketh : and the more it worketh, the faster it groweth. Life is the daily and continual vigour of a living substance: and every thing, as it is most lively and likely to continue, the more it doth show forth it Arength in working. For a time faith may fall afleep, and the actions of faith be heartless, dull, and perfunctorie: but faith now asleep will awake anone, shake upit felf, stir up affections, refist floth, blow up devotion, and reftlefly aspire after heavenly things. And like as it is with them, whose going back helpeth them to take their rise and fetch their leap more commodiously, or whose lingring for a season makes them to ply their business the closer afterward : So here, faith (through him that is the Anthor and finisher of it) after such remisness doth renew its indeavours, and with more vigour and holy contention fet upon the works of piety and godliness,

ftirre up the graces of the spirit, tie up the thoughts to heavenly things, labour against winde and tide, and walk before God in all wel-pleasing, though not without great weakness.

Sixtly, It coveteth encrease of grace and fanctification: Heal mee, O Lord, and I shall be healed: fave me, and I shall be faved: for thou art my praise. Lord be merciful unto mee, heal my foule, for I have finned against thee. How are men affected in recovering bodily health, somewhat better will not content or fatisfie? When they can fit up, but not able to walk up and down the chamber, oh that they had a little strength to stir: when they dare walk within doors, oh that they could ftir abroad: then that their stomacks were returned, and they could walk in their accustomed strength. Every living thing, the more it doth live, the more it covetech perfection of life in its kinde. And fo is faith affected in receiving spiritual strength from the sickness of sin, till it feel it felf enlarged to walk constantly and chearfully before the Lord, yea, till it be perfectly recovered, which cannot be fo long as we carrie about us this bodie of death. By reason man excelleth the beasts, by holiness he excelleth himself, inferiour only to the Angels in degree, and made like unto the Lord, as far as a creature may be to his Creatour. Sin is the fickness of the foul, fo much more lothfome & dangerous then diftempers of the body, as the foul is more excellent then the body : holiness is the health, ornament, and excellency of the foul, as far furpaffing it in worth, as man doth the bafest creature in dignitie and honour. There is no trouble, thame, and forrow to fin: there is no bonour and comfort to holiness and fanctification. According to the nature of holiness, so is the fruit; the merchandise thereof is better then the merchandise of silver, and the gaine thereof then fine gold; it is more pretious then rubies, and what foever can be defired without it, is not to be compared unto it. The natural man neglecteth to feek after

Jer. 17. 14. Pfal. 41. 4.

Pro.3.14.15.

holiness or take pains to get it, because he feels not the fickness of his foul, nor understands the worth and fruit ofgrace: But the truebeliever, who is grieved with his infirmities, and knowes the excellencie and comfort of spiritual health, cannot but defire and covet grace more and more, that in due time he might be perfectly healed.

John 1. 16,

Seventhly, it receiveth new supply of grace continually from Iesus Christ the fountain of grace. Of his fulness have wee all received, and grace for grace: Christ is an ever-flowing fountain of grace, of whose plenty all Believers are abundantly partakers, and that from one degree of grace to another, though not all in the fame meafure and degree. Water in a ditch, which hath no living fpring to feed it, is foon dried up: but the pond, which is nourished continually with fresh springs, doth not fear the drought of Summer, or scorching heat of the Sunne. The Temporarie, who was never knit unto Christ, as a living natural and proper member, may fall away from that which he feemed to have; but the true believer, in a whom Christ, the fountain of life, dwelleth; who daily receives grace from him according b to the meafure of the gift of Christ, he shall neveratterly be destitute. He that eateth my flesh, and drinketh my blood, dwelleth in mee and I in him. As the living Father bath fent me and I live by the Father : fo be that eateth me, even he shall live by me.

a Ephef. 3. 17 b Ephe. 4.7.

Ich. 6.56,57.

Ezek. 36.27. Ier. 32. 40.

Iohn 6. 54.

Eighthly, It affureth of perfeverance through fuch promiles as these; I will make you to walk in my Commandements; I will put my fear in your heart, that you shall not depart. Who fo eateth my fleh, and drinketh my blood, bath eternal life, and I will raise him up at the last day. But Faith giveth affurance of perfeverance as it doth of the pardon and forgiveness of fins; and what is necessary to be known of that point, hath been largely handled before.

Now if a Christian would stirre up his faith to believe

the promises of perseverance, when he feels his own weakness, and considereth the strength and malice of his Adversaries.

First. Let him heartily bewail his proneness to fin. aptness to decline, inability to withstand any one temptation, or fet one step forward in the way to Heaven. Wo is me, poor wretched, blinde, lame, crooked, fick, imporent, unstable as the running water: How was I bewitched with felf-confidence and conceit of spiritual fulnels? I have prefumed upon my wisdome, as sufficient to direct my waves; and leaned upon my strength, as able to make refistance against temptations, standupon mine own bottome, and go through stitch with my refolutions: but now I finde my wisdome is ignorance, vanity, and folly, my strength weakness: I am unable to think one good thought, fet one step forward towards Heaven, keep my standing, or withstand the least affault. In pain I am petrifh, under croffes faint, heartles, difcontent, ready to flie at the found of persecution, secure in prosperity, pussed up with comforts, apt to be led away with worldly allurements. My spiritual taste is distempered with carnal vanities, which relish sweeter tome then the mercies of God in Christ; mine appetite to the Word and food of life is abated, my zeal decayed, mine affections dull to good, my devotion cooled, my confcience benummed. I hear, but feed not upon the word; my prayers are cold, heartlefs, roving; in earthly imployments I keep no moderation, daily weaknesses and lesser fins go down without reluctation : the motions of the spirit quickly die, the motions of the flesh live and get firength, admonition is fruitless, reproof unwelcome. In my course I am ready to stumble at every rub, linger after every bait laid by Sathan or the world to catch me, and totter upon the smallest tentation. Every day I have greater experience of my weakness then other, foon distempered and put out of frame; if by any meanes for a little time my heart be brought into some better order. I

Means to ftir up our felves to believe these promises of perseverance.

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am forgetful of my purpoles, negligent of the opportunities to get good, diftracted with lawfut bulinels, and wearie of the works of my calling, perplexed at the troubles, I meet with, giving way to frowardness, not looking up to God : unthankful for mercies, trifling out the time in foolish surmises, vain ploddings, and unprofitable speeches. The poore, leane, thinne fruits of grace, which through the mercy of God now and then I espie in my selfe, these proclaim my sick and feeble state: my thoughts and meditations of good are poor and few; strivings against fin weak, appetite to the wholfome food of life finall, digestion flow, obedience marvellous defective and in a manner liveless. Hive under the powerful means of grace, enjoy many helps in private, am free from many great tentations, wherewith others are exercised in respect of their ontward condition. bleffed with the fociety of them that fear God pruned and dreffed by my heavenly Pather, and yet I reel, waver, and toffed to and fro, and ready to fall upon every occasion. Ah, wretched man that I am, how shall I be able to stand, if the means should fail, perfecutions be raifed, or the powers of Hell let loofe upon

Secondly, he must stir up himself to rest upon God through Jesus Christ, for establishment and confirmation. Why should I fear by reason of my infirmities, or the malice of my spiritual enemies? I am sick, but God is my physitian; weak, but God is my rock, my strength, my high tower; I like a lost sheep am ready to go astray, but the Lord is my Shepheard, and will not suffer me to perish. Christs intercession is ever effectual: but he hath prayed that my saith should not fail, and promised that the gates of Holl shall not prevail. The sons of Adam, mortal by birth, can never grow beyond the state of mortality: the children of God born of immortal seed can never fall from the state of immortality. True saith is a never fading saith, the life

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of grace and everlashing life, the water of life,a well fpringing unto eternall life. Christ once died for finne, never to die any more : and he that liveth in Christ shall live for ever. Indeed if faith were the worke of free will, or had dependance upon it, it might well perish, but being the intire gift of God according to his purpose of grace, it must needs partake of the unchangable love of God. which is the fountaine whence it fpringeth. I will walke jealous of my felfe, because feeble and apt to offend; but confident in Gods mercy and grace, because he is faithfull, who shall confirme me unto the end, and perfect his worke he hath begun. My care shall be to feed upon the word of life, to thunne fin and the occasions leading thereunto, to cry for aid and frength; and when I feele my felfe ready to finke, I will hang upon the Lord ; for his power shall sustaine me, his right hand shall up hold me, and by his might I shall be kept through faith unto falvation. A bruifed reede fall he not breake, and (moaking flaxe shall be not quench, till he fend forth judgement into victory : his power shall be magnified in my weakneffe.

Thirdly, He must pray instantly, that God would uphold him, and make him to fee that he will eftablish him unto the end. Our ftrength is of God, and it is of him that we know or be affured, that through the power of his grace we shall stand firme and unmoveable. The state of a Believer is fure, and it is impossible the elect should be decrived , but as they fland by the grate of God, fo it is of God that they know their standing. O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that reft upon thy gracious promife, and defire to yield up themselves in obedience to thy Commandements looke mercifully upon me, thy weak unworthy fervant : heal mine infirmities, for they are many, and flablish me by thy free Spirit, for I am brought very low; Remember, I beforch thee, the word of thy Covenant, faying, I will

Matth. 12.20 2 Cor. 12.9.

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Ier.32.39,40.

give them one heart and one way that they may feare me for ever, for the good of them , and of their children after them. And I will make an everlasting covenant with them, that I will not turne away from them to doe them good but I will put my feare in their hearts , that they shall not depart from me. Now I am thy poore creature, the worke of thine hands whom thou hast made; thy poore servant with whom thou haft ftricken covenant, unto whom thou haft shewed this mercy, that I defire to feare thy Name : O Lord, 1 befeech thee, teach me thy way, make me to walke in thy truth, unite my heart to thy feare, confirme, ftrengthen, stablish me unto the end, and make me to know that by thy power I shall be inabled to stand fast, and vanquish the enemies of my falvation, that I may fight manfully, obey cheerfully, perfift undanted, and rejoyce in thy falvation all the dayes of my life.

CHAP. VI.

How to live by faith in time of Temptation, when Sathan encounters and feekes to winnow the poore fervants of Christ.

1 Pet.5.9.

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Eph. 6.11, 11.

Encouragements to refift Sathan. O sooner doth a Christian set himselse unfainedly to seeke the Lord, but Sathan with all his malice, subtilitie, might, and surie doth make out after him, assaying by inward suggestions and outward tentations againe and againe reiterated to discourage, turne backe, and utterly overthrow him. The servants of Christ are all souldiers, and have continuall warre not with siefe and blood, but with principalities and powers, and spirituall wickednesses. This they must expect, they have sworne it, and are called unto it of the Lord; who for their incouragement doth not only acquaint them with the necessity of the fight, the just-nesses

neffe of their cause, the weight of the businesse, the honour of the combat, the reward of victory if they overcome, that he himselfe doth behold and approve the valiant; but also by hisfaithfull promise doth affure them of strength and victory. This is fignified in the first promise. Is shall bruse thy head, and thou shalt bruis bis beele : which properly being understood of Christ, by communication of grace doth belong to all the faithfull. Simon , Simon, behold Sathan hath desired to have you, that he might fift you as wheate: But I have prayed for thee, that thy faith faile not. Wherefore take unto you the whole armour of God, that yee may bee able to withstand in the evill day, and having done all to frand. Refist the Divell, and hee will flee from you. Hee that is begotten of God keepeth himselfe, and that wicked one toucheth him not. The gates of hell shall not prevaile against it. For I am perswaded, that weither death, nor life, nor Angels, nor principalities, nor powers, nor things prefent, nor things to come, Nor height, nor depth, nor any other creature, shall bee able to Separate us from the love of God, which is in Christ Iefus. our Lord. Sathan was the strong man armed, who posfessed all in peace : but our Saviour hath overcome him, taken from him all his armour, and divided his spoiles. Having spoiled principalities and powers, he made a show of them openly, triumphing over them upon the Croffe; and To through death hath destroyed him that had the power of death, that is, the D. vell, that he might deliver all them which for feare of death were all their life subject robondage. Wheref re be faith, when be afcended up on high, he led capitvicie captive.

In this state of temptation the servants of God are allowed to live by faith. For the God of peace hath promised to trend Sathan under our fees sportly, opportunely. When Sathan may seeme to prevaile and get the victorie, God will speedily bruise and crush him under the feet of the faithfull, less the should hurt or overthrow their salvation. The crast of Sathan is great to deceive, but God

Apoc. 2.11,26, 27. Apoc. 3.21. Iam.1.12. Promifes of villory. Gen. 3.15.

Luk.22.31,32

Ephel.6.13.

Iam.4.7.

1 John. 5. 18. Mat. 16.18.

Rom.8.38,39

Luk.11.21,

Col.2.15.

Heb.2,14,15.

Ephef.4.8.

The godly are allowed to believe the promifes of victory Rom, 16.20.

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2Cor.12.7,8,9 Rom.6.14

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will teach wisdom and providence to discerne and disappoint his stratagems. The power of Sathan is great to molest, but if we fight manfully against him, not trusting in our owne strength, but in the living Lord, we shall obtaine a joyfull victorie We must not be stockfull not selfe-consident, but valiant in the Lord, and the successes certaine through his blessed aide. Through God we shall doe valiantly: for he it is that shall tread downe our enemies.

This is the commandement of God, that we believe in the

Pfal. 60.12.

1 Ioh.3.23.

John 3.33.

Jam. 2.5. Esay 30.15. I Pet. 5 9. name of his Sonne lesus (brift. Nothing is fo glorious to God : nothing fo profitable to us. It doth give God, as it were, a testimoniall of his truth, power, mercy and goodnesse. And for our selves, it is our treasure, strength and victory. God hath chofen the poore of this world rich in faith. In quietneffe, and in confidence fhall be your frength. We have a charge to refiff the Divell frong in the faith. The more fiercely we be affailed, the more confidently should we betake our selves unto the Lord for helpe, who is our strong castle, and rocke of defence. In peace if men fet their armour hang by and ruft; yet it is time to buckle it about them, when the enemy is at the gates, and beginneth to batter the walls. The Lord permits Sathan to buffet us, that we might be moved to feeke and take unto us the armour of a Christian, more especially to put on the thield of faith. To doubt and feare because we are exercifed in spiritual combates, is as if a fouldier should lay aside his harnesse, because he is called forth to battell with his enemies. The Apostle speaking of our spiritual conflict with the malicious enemies of our foules, chargeth us not onely to believe; but above all things to labour after faith. Above all things taking the shield of faith : which manner of exhorting doth thew us , both what care we mult have of it, and what approbation we have from God to believe. For if we bid a fervant buy many

things, bur above all fach a thing, by his charge he might easily gather what he Brould be carefull in, and what al-

Ephel. 6. 16.

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lowance he had to do it. So when we are counselled above all things to get faith, it is not hard to understand, that we must be chiefely carefull about it, and that God is well

pleased we should so be.

Faith is one of the first things that is formed in a Christian, and wherewith God furnisheth him, when he prepareth and calleth him forth to the encounter: so that to question whether we should believe, is to question whether we should dedicate our selves to the service of God, denie our lusts, or fight against the Divell. That which is fabulously spoken of the Giants is truely spoken of us; we are no sooner borne, then we have our swords girded to us, our shields on our armes.

The Lord stands betwixt his children and all dangers that are intended against them by their malitious enemies. He is ever at their right hand to save their soules from death. And if God stand forth for their help, they cannot better provide for their owne ease and safety, then if they considertly hope in the Lord, and repose their soules upon

his might.

It is necessary that a Christian should live by faith in that condition. For all spirituall fouldiers must put on courage, and refolution, not to feare the affaults of mighty enemies, nor be difmayed at any difficulties. Let not your hearts feare, tremble not because of your enemies ; quit your felves like men, be frong. But true valour cannot be had without faith in Chrift. Standfast in the faith, be ftrong. The Divellis like a er peatine Crocodile, whose property is, if one follow, it flieth away if one flie, it pursueth him. Refift Suchan, and he will flie ; be afraid, and he will follow. Cowardife doth encourage the adversary, courage daunts him. But courage iffueth from found confidence in the Lord, who is the rocke and shield of them that flie unto him. Waite on the Lord be of good courage, and he (hall strengthan the heart. Be strong and of a good conrage, feare not, nor be afraid of them : for the Lord thy Godhe it is that doth go with thee, be will not faile thee, nor forfake thee.

It is necessary a. Gbristian shold live by faith in this condition.

Deut.20.2.

Iam. 4.7.

Pf. 31.2.& 71.
3.& 61.2,3.
Deut. 32.4.
Pfal. 27.14.
& 31.24.

Deut. 31.6,7,8

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I Pet.1.5. Gen. 3.15. Rom. 16.20.

Rom. 5 6. 2 Cor. 3.5. Aft. 3.16. Ephel. 6.10,

Exod. 14,13.

P[al,108.13,

1 Joh. 5.4. Matth. 16.18.

Ephef, 6, 16,

2 Tim.4.7.

Of our felves we have no strength to prevaile against the strong one in the world : all our victories must come of God , his power doth all our workes for us. We are kept by the power of God unto falvation, he bruifeth the Serpents head, he dissolveth the workes of the Divell, he treadeth Sathan under feet. The chiefest strength of fouldiers lyeth in their Captaine, who yet must fight for themfelves and him, by their owne power and skill : but all our strength lyeth in Christ, the Captaine that leadeth us to falvation, from whom we receive all power and ability to do that is good, whose Almighty power subdueth all things for us. We our felves before our conversion are of no ftrength , after also of no ftrength , not sufficient to thinke a good thought : all our sufficiency is of God. But we cannot be ftrong in the Lord, and in the power of his might, unlesse we believe and leane upon it. Gods ftrength is the matter apprehended, faith the hand whereby we apprehend it. This is our firength, frand fill, feare not behold the falvation of the Lord. If we had the ftrength of our first parents, and were feft to our selves, we should come short of happinesse : this is all our security. that it is Gods ftrength, being trufted unto by faith, that must helpe us to falvation : Through God we shall doe waliantly : he is our shield, tower, rocke, strength and glory.

Faith is of force to keepe us against all assauks of the Divell. This is our victory which overcommeth the world: this is so mighty, that the powers of Hell cannot prevaile against it. Faith doth latch the fiery darts of the Divell, that they fall off without piercing us 2 or if they enter, it doth quench and allay their burning heate, that they shall not kill us. Peter had the dart stucke in him a while 2 but faith did renew repentance 2 and healed him, making the poyson of sinne a Treacle. Paul was buffeted with inward suggestions, and bad troubles as thicke as haile-stones sollowing him; yet all these prevailed not against him, because he kept the faith-

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The Divell will renew his affaults against us, and we must renew our courage and strength against him, which cannot be done, unlessewe live by faith. He that hath no trust in himselfe, but leaneth on the power of God, will, though he fall often, still have hope, and be couragious to set upon his enemies with fresh assaults after some soyle received. For he that knowes he hath no strength, cannot wonder, if when God leaveth him he do fall: and he that maketh Gods strength his stay, though he be never so farre from a thing, yet will not cast away hope in time to obtaine.

The acts of faith in respect of temptation be these or

fuch like. First, Faith makes sensible, that we cannot resist of our selves. By Sathans force the mighty Cedars have beene overthrowne, and with more case we might be overturned : But yet when he rageth with greatest fury, it affareth that he is chained up by the power of the Almighty God, and can go no further, then he will give him leave. Well may the Divell barke and roare, like a band-dogge or Lion fafely chained or thut up, but he cannot stirre further then God is pleased to tet him lose. He cannot tempt whom he will, nor when he will, nor how he would, nor by what meanes, nor in what measure he would, nor with what temptations, nor for what continuance : in all these he is confined by the providence of God, who hath promifed, that he will not fuffer us to be tempted above that we are able, but will with the temptation also make a way to escape, that we may be able to beare it. A legion of Divels could not enterinto a Gadarene Hogge, till Chriff had given them leave. Sathan cannot touch one Bleate pertaining to leb, till be have obtained. libertie: nor then lay a finger upon his body, till his li-berty be renewed. The divell is the finfull Author of Temptations, whereby he feekes to moleft and overthrow the Saints : but God in his infinite wildom and mercie. doth limit them , both in respect of time , place, person,

The alls of faith in respect of these tempts.

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Matth. 4. 1,2.

I Gor. 10.13.

Marke. 5.12.

Job. 1. 12, &

and temptation it felfe, and direct them to such an end as Sathan never intended. Faith speaketh on this wife, Sathan defires to sift me as wheate, but it is the Lord who hath made choice of this temptation, wherewith I am exercised, rather then another, and hath set bounds to the spiritual enemies of my soule, what time they shall continue to assaile how farre they shall proceed and no surther, and will direct the temptation to a good end, above all I can conceive: therefore I will not seare the enemy but waite upon the Lord.

2. Cor.2.11. Secondly, It discovereth the Methods of Sathan, and his Ends in tempting. The Divels aimes are not ever one and the same. Alwayes he labours the destruction of the Saints; but his wayes, whereby he endevours to effect it, are contrarie. Sometimes he purposeth to entice unto fin by his allurements; sometimes to vexe, trouble, and drive into despaire; at least to make the life of a Christian uncomfortable with his manifold and hellish affaults. This is wisely discerned by faith, whereby the stratagems of our Adversary are more easily disappointed. For as an enemy, who intends by policie to get the victory, is more then halse overcome when his plot is disclosed: so it is here, Sathan is soone discomfitted, when his intents and projects are manifested and made knowne.

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Thirdly, It lifteth up the heart to crie and complaine unto God of the cruelty and malice of that Spiritual! Adversary: but suffers it not to muse upon his blasphemous temptations or to conferre with them. If Rabshake revile the living God, the people of Judah will hold their peace, and not answer him a word, lest being inraged he should blaspheme the more. Direct opposition in such cases stirreth up the outragious blasphemer to grow more surious. When the Dival requires of our Saviour to fall downe and worship him, he reasons not the ease, but repelleth him with detestation, Avoid Saiban. Giving us to understand, that the blasphemous may not be reasoned with a if they should, it would make them but

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Elay 36.21.

Matth.4.10.

burft forth into greater outrage against the peerelesse wifdome of God. Wherefore if Sathan buffet us with fuggestions of this nature, it is our wildom to turne from him, and to make our complaint unto the Lord. So Hezekiah spread the blasphemous letter of Sonnacherib before the Lord : And when the enemies of David infulted over him, as though there had beene no helpe for him in his God , he crieth , Lord , how are mine enemies increa- Pfal 3.1.

Efay.37.14. Mat. 16, 18.

Fourthly, By faith the poore foule, eving the promife, betakes it selfe unto the Lord for succour promised, to be defended against the malice of that roaring Lion. It is the promife of our Saviour, that Hell gates shall not prevaile against his faithfull people : they shall fight against them, but not prevaile. When the spirit of man begins to faint, faith bids him be of good courage, for there is helpe in Heaven. The Divell may thrust fore at thee, but shall not get the victory for God is with thee. If the Lord plunge thee into the Sea, he will goe downe with thee thither to keepe thee, that thou shalt not be drowned; although Hell gates had thut her mouth against thee, yet there his Almighty hand will be with thee, and from thence his arme will deliver thee. Feare not, for the Lord will be thy defence, and the shadow of his wings thy cover.

Pfal.91.2,3.

Fiftly. It stirreth up courage and resolution to set upou the practife of godlinesse, and the duties of our particular calling with diligence and cheerefulneffe, as the meanes fanctified of God to procure freedome. For despaire, dumpishnesse, foregoing the meanes of grace, and neglect of our calling, these are the things which Sathan labours to drive us unto : we doe him the greatest pleasure that may be, when we yeeld unto him therein. Excellive feare brings that upon us, from which especially we defire to be freed, and ties up the powers of the foule, that it can make no refiftance. Cowardife and fainting forrew

put comage into our Adversary : valour, refolution, and

Efa. 50,7,8,9,

confidence forceth him to give backe. When we give place to doubting, dejectednesse, inordinate tyrannicall feares, we put our felves into the hands of our Enemie : but the victory is ours, when by faith in the power and mercy of the Lord, we raife up our hearts in courage, and buckle our felves to the duties that lie before us, according to abilitie granted of God. When we are idle and folitary . Sathan hath most advantage to molest and difquiet, as the thiefe hath to fteale, when the doore ftands wide open ; but conscionable imployment shaceeth the doore against him, and takes away opportunity. This is the voice of faith, though Sathanfurioully affaile thee,be not dismayed; when his temptations be most fierce, be thou most diligent in the meanes of grace, the practife of holineffe, the labours of an honeft calling ; pray earneftly call to remembrance the promises of grace, exercise thy felfe in workes of Mercy. Make this use of all his malitious affaults, that thou be quickened to flicke falter unto the word of promife, lift up thy heart to crave his side with confidence, and take courage to labour more earneftly in the paths of righteouinelle. For Sathan will then ceale to vexe with his temptations, when that which he puts as a stumbling blocke, we make a source and incitement to more diligence in wel-doing.

Sixtly, It fortifieth the foule against all invasions. For the perswasions of faith are most forcible, the strength of faith invincible. Satan indeavours by horrible, and searcfull injections to drive the poore soule to despaire. Faith heartneth him the more to believe, and keepe close under the shadow of the Lords wings. For the Divell is let loose, to chase us neerer home, that we might slicke faster unto the Lord, as the child affrighted will cling unto the mother. Satan desires by carnall allurements and outward objects to draw him from God, which he inforceth with all subtilitie: Faith opposeth stronger perswasions to weldoing; it setteth before him the terrours of death eternels if he revole; the comforts of grace, and the joyes of Heartneys of the second of the second

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ven, if he continue constant; in comparison whereof all carnall inticements be of no moment. When the Divell cannot prevaile by flatteries, he seekes by force & violence to overthrow the poore servants of Christ. Faith buildeth it selfe upon Christ the everlasting rocke, resistent in his name, and getteth the victory. The Believer is too weake of himselfe to withstand the least assault, but relying upon the Lord, through his power he is made victorious in the greatest.

Seventhly, Faith is vigilant and watchfull at all times, in all places, upon all occasions against all fins, with all degrees thereof, specially against fins of constitution, calling, the time; company, corrupt education, the first rise of finne-delighting motions, and fins of folitariness, that it be not circumvented by the wiles of Sathan. Faith may flumber and take a nap for a little feafon, when it is ill at eafe : but the propertie of faith, when lively and in good plight, is to keepe waking. For nothing is more wifely fearefull then faith, nor more cautelous and circumfoect then holy feare: Nothing more carefull & suspitious then faith, more waking and industrious then holy care and suspition: Nothing more coverous and couragious then faith, more watchfull then covetousnesse and courage. Faith makes a man jealous of himselfe, lest he take cold, catch a knocke, or be deceived ; cautelous and circumsped, that the Divell get not advantage, fet not upon him at unawares; defirous to keepe standing, grow in grace, live in peace with God; and valiant in the Name of God to take armes in the cause and quarrell of God against principalities, powers, and spirituall wickednesses. Feare, care, suspition, covetousnesse, courage, any one of these is sufficient to keepe waking in earthly things : and when all of them joyntly concurre, shall they not have this effect in spiritual ? Sathan is vigilant to tempt, as he can efpie his opportunity : and faith is watchfull to avoid the mare, or withfland the affanle.

Eightly.

Eightly. In the most forcible tempelts which the enemy raifeth against us, when to present, sense and feeling all fight and hope of the grace and goodnesse of God in Jefus Christ is loft, faith tels the heart, that a calme is at hand. When the ftrength of the enemy is wasted and his provision decayed, that he hath no hope to continue the fiege long, he will make one or two furious affaults against the place before his departure, intending to winne the horse or lose the spurres, as the proverbe goeth : fo it is with Sathan, his rage is greatest, when his time is thortelt. Even as the darkneffe is greatelt a little before day: fo the grand pieces which the Divell keepes in flore antill the cafe be desperate, be with the claps they give, and mifts they fend forth, mellengers of his retiring, and our deliverance which is before the doore. The last temptation, wherewith Sathan fetupon Christ, was the most furious, and when he could not prevaile thereby he departed from him for a feafon. The Lord knowes well che malice of Sathan, and the weaknesse of his children : his forie to devoure, and their frailty to frand long in the encounter: therefore he will not fuffer that roaring Lion above meafure to discharge upon them. This faith affures us of, and prefwades quietly to waite for.

Ninthly, If Sathan renew his affaults, faith stands prepared through the power of God to make resistance afresh? When Paul was busseted by the messenger of Sathan, he besought the Lord often in chat thing. Thus when we are led into darknesse without light, we leane upon God, and cry unto him for salvation. If a child have his Father by the band, though he be in the darke, or otherwise see, what might hurt him, approach, and make often at him, yet he is not afraid; and so it is with us, whilest by the eye of faith, we see that invisible one, at our right hand to support and save us. Neither are we scared at this, that Sathan doth shift his temptations, and returne againe after he had left us for a season: But having experience of Gods gratious dealing and tender compassion.

Rev. 12.12.

Mat. 4.10,11. Luk.4.13.

1 Cer. 10.13.

2 Cor. 12.8.

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we flie unto him, and shrowd our selves under the shade of the Almighty. If we have in some fits sound ease by this or that meanes, we know if we come into like case how to helpe our selves; it is we say, but doing such a thing, or taking such a matter: thus having once found, in distress and temptation, strength and deliverance by recourse to our God in Christ, we know what to doe when such like state returneth on us. Sathan will not cease to assaile though he be overcome; nor the believer faint though he be set upon againe and againe: but having once returned with victory through the power of God, he will abide in the secret place of the most High for ever.

Tenthly, The faithfull are the Lords veffels, which he useth to scoure by temptations. True it is, that in the time of triall; the graces of the Spirit doe not so much appeare to the notice of the believing heart; but by the over-ruling providence of God, they serve for the increase of grace, as the truth teacheth, faith believeth and experience can testifie. Thus faith ministreth comfort in the most bitter agonies, if it be rightly used, and stir-

red up.

But what if the child of God be brought so low, that he can discerne no sparke of faith, no fruit of grace, no marke of Gods love in himselfe? It is not to be doubted, but the servants of Christ through their weaknes, are oft brought by extremity of temptation into wofull desolation, which yet the Lord doth wisely order for the glory of his Name, and the good of his dejected servants. And as in other things, so in this, that they cannot discerne any fruit of the Spirit, wherewith through the mercy of God, they are comfortably replenished. For the blustering Tempests which the enemy raiseth against them, cause such disturbance in the soule, and fill the heart with such consustion, seare and terrour, that for the present they are altogether smalle to judge of their owne estate. For when the Mind is over-clouded with the miss of Temptation, as the eye

Why the godly fomtimes want the fight of Gods graces,

with

with the rifing of dust; and the heart toffed to and fro with unquietnes, as the waves of the Sea when the winds are boifterous; conscience by recoiling upon the soule cannot conceive, or give right notice of its true state and temper. Troubled water will not give back the reflection of the countenance i nor an afflicted Spirit the true disposition of the inner man. When the poore Christian makes learch into himselfe, the temptation first puts forth it self. wherewith the heart is daunted, and thereupon concludeth, that no grace doth lodge or at ide in him, because at first fight it doth not appeare. Vnto these may be added. that good men are sometimes petrishly disposed, to cast away all they have as nothing, because they have not what they defire, or imagine others to enjoy : berein refembling little children, who for want of some small trifle that they defire, or some of their fellowes have, throw away many things much more pretious.

But not to inquire further into the causes of this mista-

king, the remedy is;

First, he must know, that as in sicke persons we see it commeth to passe, they thinke there is no hope of life, when the Physician and standers by see certaine and undoubted tokens of health: So it is oftentimes in these spi-

rituall ficknesses.

Secondly, It is the wildom of a Christian in this case to observe the marke that Satan drives at, which is to hide from his fight the graces of the Spirit that he might bring him to despaire. This being the Divels aime, he must stirre up himselfe to believe, and rowle his soule upon Christ for salvation. For when he can see no grace in his soule, he cannot but see himselse to be miserabe, and so called to come unto Christ the sountaine of living waters, that by him he might be replenished, in him he might sinde refreshing. Againe, taking courage to believe, he disappoints Sathan, who intendeth not so much to draw him into security, as to force him to cast away all hope of mercy.

The Remedy of this.

2.

Oh, but a Christian is to examine and try himselfe. whether he be inriched with the graces of the Spirit. or no? True it is, that the examination of our hearts is a necessary duty, but to be done in due order, so as we be stirred unto, not driven from the practife of other duties no leffe needfull : But when the foule is diftempered with the affaults of Sathan, and unable to judge of its own state, it is unseasonable to make search into our hearts, and preposterous to give place to doubtings, because we cannot find what we defire. We have a commandement to believe, as well as to prove our felves; both which must be coupled together, otherwise neither can be done as they ought : and it is a plaine case, that he who findes himselfe to be poore and naked, is called to come unto Christ, that he might receive of his fulnesse, be inriched with his plenty. If thou canst not find in thy selfe what thou seekeft after, come unto Jesus Christ, and believe in him that thou mayest receive what thou feekett, and is to be found in him.

Thirdly, The distressed soule must learne, that the grace of God worketh not alwaies alike in his children. When we walke in the fields in winter, we see not only no good fruit, but not so much as a leaf on the trees, in some also the very trunk or stock appeareth to be dead: yet is the sap hidden in the root, which in due time will shew that the tree was never dead. When sire is raked up, there appeareth oftentimes a fort of cold dead ashes, when there are underneath certaine sparkes, of which you may afterward make a fire. Yea, many times the fruits of grace may shine in the conversation to the eyes of others, when the power and stirrings of grace inwardly, being hindred with temptations, cannot be felt.

Fourthly, The long and manifold temptations of sathan, where with he feekes to throw Christians head-long into despaire, is to them a testimony of the inhabitation of the Spirit in their hearts. For the power and strength whereby those assaults are repelled, is it not of God? The 3.

4.

Mat. 12.43944 Luk. 11.24,25

uncleane spirit might easily enter into the house with seven other spirits worse then himselfe, and dwell there, if he found it swept and garnished, that is, empty and destitute of grace. The strong man armed might well breake into the house, if a stronger then he did not keepe possesfion. As the childran of God are conquerours over many temptations, so one onely temptation (and that of no long continuance) is able to finke the stoutest among the Reprobates, who are meere droffe and refuse, into the bot. tomeleffe pit of Hell. The throng affaults, whereby the Divell laboureth the over-throw of the poore servant of God is to him an argument of strength received, or that God will strengthen him. For if he looke unto God in the tentation, he calleth not forth his fervants to the conflict. untill they be furnished, nor will he let Sathan loofe untill he have inabled them to make refiltance. He will not lay waight upon greene Timber, nor crush the tender youngling with burdens unsupportable: whom God doth imploy in the warre, either he hath, or will make them able for his fervice. If he have an eye unto Sathans malice, why doth he muster all his forces to besiege, if there be no Arength to withstand? The long continued furious tentations of Sathan to make proofe, that the heart is well fortified against him. The way and meanes to ffirre up faith in thefe per-

Meanes firre up our felues to live by faith in time dreadful! temptation.

I.

First, the distressed Christian must unfainedly humble his foule for former ignorance, vanity of Minde, disesteeme of mercy, timerousnesse, discontent, unbeliefe, mifinterpreting the Lords doings, folitary musings on the temptations of Sathan, felf-confidence, and fuch other finnes which may feeme to fet open the foule to the fierce and dreadfull affaults of Sathan and in that acknowledgement and humiliation he must unfold his present misery before the Lord. O my God, I am ashamed and confounded, and blush to lift up my face to thee, my God : for my fins are multiplied exceedingly, and mine iniqui-

plexities and times of grievous temptations, is:

ties are risen up against me. I was conceived in fin, I, have lived in vanity : my thoughts are loofe, mine affections boilterous. I have disesteemed mercy, regarded lying vanities; given way to doubtful reasonings, pettishly taken on when my carnal defires have been croffed; diftrusted thy promises, disputed with thee of thy judgements, given way to thoughts of unbelief, harboured unquietness and discontent: and so exposed my soul to the most violent, horrible, and fiery tentations and asfanlts of Sathan. My foul, which should be seasoned with fweet meditation on thy goodness, mercie, and grace manifested in Jesus Christ, delighted in the promises of mercie, and ravished with the joyes of Heaven, is continually peftered and affailed with the black and hellish thoughts of Athisme, despair, blasphemie, discontent; and extreamly tortured with foul-vexing fears. O my God, look mercifully upon the mifery of a poor distressed sinner. I am brought into great darkness, and can see no light. There is no soundness in my flesh, nor rest in my bones, nor quiet in my soul. My heart trembleth, my strength faileth me, my life is spent with grief, my spirit within me is overwhelmed : and prevailing fears so tiranize over me, that I cannot speak. My minde is full of diforder and confusion, my heart of terrour: my foul refuseth comfort. In the day I am terrified with thoughts, in the night affrighted with dreams. I am fore wounded and broken, I go mourning and desolate all the day: my moisture is like the drought of summer, and in this deep discomfort the Tempter ceaseth not to suggest, that there is no help for me in my God.

Secondly, he must complain of the malice of the Devil; and instantly intreat the Lord to pardon sinne, bridle, restrain, and tread Sathan under foot. Whiles I declare mine iniquity, and am sorry for my sinne, the Devil rageth with incredible surie seeking to devour and swallow me up. He sighteth against me continually:

Pfal. 38.8,10. Pfal. 32. 4.

Pfal. 3. 2.

night

2.

night and day is my foul vexed with temptations to be

Pfal. 130. 4.

Pfal. 31.16,

Rom. 16. 20.

r John 3, 18. Pfal. 35, 17. Pfal. 22, 21, 22 Pfal. 31, 10.

Pfal.35.22,23

abhorred. If I fay, I will remember the mercies of the Lord, and think upon his name; I will unload my foul into the bosome of my heavenly Father, and wait upon his grace: then he fuggefteth impious thoughts and horrible blasphemies to the great annoyance, miserable distraction, astonishment and vexation of my poor foul. Remember me, O my God, according to the multitude of thy tender compassions, and blot mine iniquities out of thy remembrance for thy Names fake. is mercy with thee covering sinne: pardon the trespasses of thy poor fervant, and impute not unto me these hellish thoughts suggested by Sathan, which through thy grace I detest unfainedly, under which I defire tobe fincerely humbled, and from which I heartily beg to bee delivered. Return, O Lord, caufe the light of thy countenance to fhine upon mee; refresh my parched foul with the fense of thy mercy; dispel the mists of tentation, rebuke Sathan, and restrain his malice. Thou art the God of peace, tread Sathan, I befeech thee, under my feet shortly, that with a quiet and cheerful Spirit may fing of thy praife, and ferve thee in holiness and righteousness all the days of my life. Thou art my strength and portion, my rock and tower of defence, unto thee do I flie for fuccour, Oh, plead my cause, against the enemy of my foul and thy glory. I am purposed through thy grace to flick and cleave fast unto thy mercy, never to affent unto or approve his horrible fuggestions: Oh keep me that the evil one may never touch me. Lord how long wilt thou look on? Rescue my soul from the fierie affaults of that wicked one; my darling from the I am fore troubled, I am bowed down greatly, I walk in heavinessall the day long: my heart panteth, my foul is exceedingly disquieted with tentations. This thou hast seen (O Lord) keep not silence : O Lord bee not farrefrom me. Stir up thy felf, and awake to my Indgement, curb and chain up Sathan, that he may moleft

lest no longer, and strengthen thy poor servant, that through thy might, I may conquer & triumph over him. And my (out shall rejoyce in the Lord, it shall rejoyce in his Salvation. All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea the poor and needie, from him that foileth him.

Thirdly, he must cease to muse on the tentations of

Pfal, 35.9,10.

3.

Sathan, and stir up himself, couragiously, valiantly to trust in the mercies of the Lord, and relie upon his grace. Why art thou cast down, O my soul? and why art thou disquieted within mee? Why dost thou harbour perplexing doubtful thoughts, and in much penfiveness tofs to and fro the tentations of Sathan? This musing kindles the fire: the more thou thinkest upon the tentation, and art disquieted with doubtings, the greater liberty hath the Divel to tempt, the less able art thou to with-stand his malice. If thou be dejected, he will be insolent : if thou be affeighted, he will be the more furious. Trust therefore in the Lord, and wait upon his grace: for he hath feen thine adverfity, he will hear thy prayers; the fins cleaving to the tentations, which thou fo much fearest, are pardoned and forgiven unto thee. Evil thoughts conceived with delight, pleasure, and purpose, are most displeasing unto God, dangerous unto the soul: but even hellish tentations, which never found consent or approbation, under which thou art humbled, from which thou earnestly cravest to be delivered, doubt not, but upon thine unfained fuit, they are freely remitted and done away. Be strong, and of good courage, fear not, nor be dismayed: for the Lord will be thy defence, and under the shadow of his wings thou shalt be safe. Sathan cannot tempt longer then God thall give him leave : aud

Pfal. 43. 5.

Pfal. 39. 3.

I Cor. 10. 13.

Pfal. 60. 12. I Cor. 12. 9.

called to fight under the banner of Christ Jesus and in X 2

he will never fuffer thee to be tempted above measure,

but will give a good iffue unto the tentation. Thou art

the name of the Lord thou shalt be inabled to do valiantly

1 Cor. 12. 9.

2 Cor. 1.9.

Ephel. 6, io.

Pfal. 31. 24. & 27. 14. Pfal. 34. 22. liantly and overcome. If Sathan continue his affaults, Gods grace is sufficient for thee. If thy strength be clean gone, Gods power shall be magnified the more in thee : and he hath brought thee low, that thou maiest not trust in thy felf, but in the living Lord, and that the whole praise of the victory might be ascribed unto him. If thy strength did remain, it was not to be leaned unto; and now it is decayed and gone; there is no cause of fear: for the Lord will be thy flay. In the most difficult affaults and tedious encounters we are exhorted, to be frong in the Lord, and in the power of his might. Be of good courage, and God will grant thee an casie, a joyful victory. Sathans drift in tempting is to turmoil, dif hearten, perplex with fears, and drive into despair : and if thou take heart and courage to rest quietly upon Gods grace, and flie unto his name, thou halt put him to flight, thou haft already got the day. Wait but a while, and thefe dark milts, and terrible frorms shall be disperfed. By these temptations the Lord hath raught thee to see thy weakness, and the malice of Sathan ; to denie thine own wildome, and prize his favour : lightly to efteem all things here below, and highly to value mercy reaching to the pardon of fin, and heavenly communion and fellowfhip with God: And if this bitter potion hath wrought to kindly for thy spiritual good, why should'st thou be dismayed ? Trust in the Lord, be of good courage, and he shall frengthen thee. The Lend redeemesh the foul of his fervants, and none of them that truft in him shall be defolate.

Fourthly, he must exercise himselfin well doing, harbour hely and heavenly meditations, nourish the motions of Gods Spirit, be zealous and diligent in Prayer, reading, and hearing the Word of God, chearfull and industrious in the works of his honest calling. For idleness, and dejected lumpishness, and excessive fear prepare for all temptations to but serious and good imployment is a special means to prevent or divert them. In-

this

this case, constant proceeding in a course of godliness. and continual exercise of Minde and Body, in that which is good, and pleafing in the fight of God, doth much more avail then direct opposition. I have too long vexed and turmoiled my telf with the temptations of Sathan; broken off the exercise of godlines, directly to answer and oppose them, vielded to thoughts of unbelief; given way to discouragements, as it it had been in vain to pray, omitted the duty upon conceit of unfitness, dulnels, unworthinels; accounted the duties of my calling tedious and burthenlome; fet open my heart to intangling scruples and distracting fears, questioning the love of God towards me upon every false suggestion and concluding of through unbelief, that God had thut up his loving kindness for ever in displeasure. So foolish have I been, and ignorant : even in this point a beaft. Pardon, O Lord, the infidelity, doubting, dejectedness, and carnal excessive fears of thy poor servant; deliver my foul from the snares of Sathan, acquaint me with his Methods in tempting, and how I may prevent him, and strengthen me in the combate, that I never faint, nor break off the course of godliness through unbelief. I am purposed through the grace, to cast my soul upon thy tender mercies, to feek thy face continually, to wait upon thee in thine ordinances, and to exercise my felf in the works of Piety, Mercy, and an honest calling. If Sathan tempt to distrust, raise fears, seek to discourage my foul, or break off my prayers by his hellifh fuggestions; I will strive to maintain my faith, lay falter hold upon the promifes of mercy, flop mine ears against scruples and doubtings : take greater courage to draw nigh unto God, believe the acceptance of my willing though weak fervice; and by how much the Divel shall seek to oppose or hinder my comfort, courage, or constancy, so much the more will I flir up my felf to go forward and continue therein. The Lord will hear a figh or groan, bottle up a tear, and gracionfly accept poor & mean fervice from a fick child.

chide. I perceive the main scope of Sathan, in suggesting hellish temptations, is to drive me into despair, disquiet the foul with fears, cast me into deep, unprofitable forrow, and discourage in every holy duty, that I might altogether neglect it, or with great heartlefness go about it, as if it were unprofitable, should never be accepted. And I shall then prevent Sathan, and put him to flight, when I take occasion by his temptations to stick closer unto the word of promife, ftir up my felf zealoufly to feek the favour of God; turn my though:s from disputing about his suggestions, pray that I may be fitted to pray, wait upon God for help, beg the pardon of daily infirmities, and take heart and resolution to commit my soul unto him in wel-doing, ftriving daily to reform what is amis, and grow in grace; but not questioning acceptance because of my infirmities, present dulness, and distemper of foul, being wasted and spent, whiles I struggled with the temptations of the Divel. Arife, O Lord, disappoint Sathan, cast him down: deliver my foul from the wicked one : Be thou my strength in trouble ; encline thine ear unto my prayer, and fave me, for I flie unto thee for fuccour. I am ready to halt, and my forrow is continually before me. Forfake mee not, O Lord, O my God, bee not far from me. Hide not thy face farre from mee, put not thy fervant away in anger: thou baft been my help; leave me not, neither forfake me, O God of my falvation. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies. Shew me the path of life, guid me in the wayes of peace, give thy strength unto thy fervant, and fave me for thy mercy fake. Hold up my goings in thy paths, that I be not turned afide by the malice or fleights of Sathan. I am fully refolved to depend upon thy grace, and keep thy Commandements, Lord have mercy upon me, raife meup, and ftrengthen me unto the end. By this I know that thou favourest me because mine enemy doth not triumph over me. Uphold me in mine integrity, and fet me before thy face for ever. And

Pfal 17. 73.

Pfal. 38. 21.

Pfal. 27.9.

Verfe II.

\$3

Pfal. 17.5.

Pfal.41.11,12

And here, if the distressed Christian have wasted his spirits with violent and continual sorrow, he must be admonished not to think, that presently he should recover former liveliness and ability. Sathan will not cease to suggest, that this course he hath now set upon is vain and fruitless, because he finds more dulness and loggishness, then formerly. But he must tell himself, that natural powers, once weakened, are not soon repaired; and in such case, when stirrings be less, the work of grace may be more sound then heretofore. Liveliness and activeness is greatest in youth, but the truth of grace greater in age. Therefore he must not scrupulously question his state, because he feels himself more feeble, and less active then in former times.

CHAP. VII.

How to live by faith in the times of trouble and adversity, specially when we be exercised with many and long afflittions.

A Effictions are not more ordinary, then burdensome and heavy to be born. Many are the troubles of the righteous, and manifold the infirmities of the righteous in their troubles. Sometimes they take carnal counsel; sometimes they fret and murmur; sometimes they faint and despair for a sit. David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me, then that I should speedily escape into the land of the Philistines. I said in my haste, I am cut off from before thine eyes. I remembred God and was troubled: I complained, and my spirit was over-whelmed. Will the Lord cast off for ever? And will be be favourable no more? Is his mercy clean gone for ever: doth his promise fail for evermore?

PGI as re

Pfal. 34. 19.

I Sam. 27. I.

Pfal, 31. 22. Pfal. 77. 3. Verse 7. Verse 8.

X 4

which

We fland in need to be holpen against discouragements in affilition.

God correcteth in grear wisdome. Heb.12.9,10.

Measure. Esay 27.7, 8.

Jer. 46.28.& 30.11.

Jer. 10, 24,

For a moment Pfal. 30. 5.

Pfal. 103. 9. Jer. 3. 12. Pfal. 125. 3. Efay ro. 25.

Efay 54. 7,8.

which frailty of the Saints doth leffen us, what need we have to be strengthened against all discouragements and hinderances which in afflictions we shall meet withal, that we neither grow weary, nor be turned afide in our Christian course, And the Lord, our most merciful and loving Father, knowing it to be most necessary, hath for the comfort and incouragement of his children plentifully fignified, that he will correct them in wisdome, love and tender compassion to trie, purge, and refine them : and graciously promised to aid, comfort, and direct and in fittest time to deliver them out of adversities. We have had Futbers of our flesh, who car elled us, and we gave them reverence: Shall we not much rather be in fub ection unto the Father of spirits, and live? For they verily for a few dayes chastened us after their own pleasure, but he for our profit, that we might be partakers of bis holines. Hath he (mitten him, as he smote those that smote him? Or is be flain according to the flaughter of them that are flain by him? In measure when it shooteth forth, thou wilt debate with it : he Stayeth his rough winde in the day of the East winde. Fear thou not, O Jacob, my fervant, faith the Lord, for I am with thee, for I will make a full end of all Nations whither I bave driven thre, but I will not make a fall end of thee, but correct thee in measure, yet will I not leave thee wholly unpunished. This is that which the P ophet so earnestly begged of God, O Lord correct me, but with judgement, not in thine anger left thou bring me to nothing. He corrects but for a while: For his anger endurethbut a moment in his fauour is life: weeping may endure for a night, but joy commeth in the morning. He will not alwayes chide neither will he keep his anger for ever. The rod of the wicked shall not rest upon the lot of the righteons : lest the righteons put forth their pands unto iniquity. For yet a very little while, and the indignation [hall cease, and mine anger in their destruction. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment : but with everlasting kindness

kindness will I have mercy on thee, fasth the Lord, thy Redeemer. For I will not contend for ever, neither will I be alwayes wroth; for the Spirit Should fail before me. and the louis which I have made. Who is a God like unto thee, that pardoneth iniquity, and paffeth by the tranfgreffion of the remnant of his beritage? He retaineth not his anger for ever, because be delighteth in mercy. a Whom the Lord leveth, be correcteth, even as a Father the Son, in whom he delighteth. As many as I love, I rebuke and chaften. b In all their affliction be was afflicted, and the Angel of his presence saved them : in his love and in his piece he redeemed them, and he bare them, and carried them all the dayes of old. Like as a Father pitieth his children : fo the Lord pitieth them that fear him. For he knoweth our frame : he remembreth that we are duft. How fall I give thee up Ephraim ? How hall I deliver thee Ifrael ? How Shall I make thee as Admah ? How Shall I fet thee as Zebo. im? Mine heart is turned within me, my repentings are hindled together. I will not execute the fier cenefs of mine anger, I will not return to destroy Ephraim, for I am God and not Man, the boly one in the midft of thee. c Thou halt remember all the way, which the Lord the God led thee thefe fortie years in the wilderness, to humble thee, and to prove thee, to know what was in thine beart For thou O God, haft proved us: thou hast tried us as silver is tried. And I will turn my hand upon thee, and purely purge away thy drofs, and take away all thy tinne. By this therefore fall the iniquity of Jacob be purged, and this is all the fruit, to take away his fin. And some of them of understanding shall fall, to trie them and to purge, and to make them white. And I will bring the third part through the fire, and will refine them as filver is refined, and will trie them as gold is tried: and they hall call on my name, and I will hear them. Now for a season (if need be) ye are in beaviness through manifold temptations: That the trial of your faith being much more pretions then gold that perifbeth, though it be tried with fire, might be found unto praise & honour, & glory, at the appea-

Efay 57. 16.

Mich. 7. 18.

a In love and Pro. 3, 12, Heb. 12, 5, 6. Reve. 3, 19, b Tenderness. Elay 63, 9. Pfal. 103, 13.

Verse 14. Hos. 11.8, 9.

To prove Deut. 8. 2.

Píal. 66. 10. Purge Efay 1. 25. &

E'ay 27.9. Refine Dan. 11. 35. & 12. 10. Zach. 13. 9.

r Pet. 1. 6,7.

1 Pet. 4. 12.

Job 33.16,17. 18. Hof, 2. 6, 7.

Job 36.10,16. 4 Confirm grace. Deut. 8. 16. James 1. 2, 3.

Rom. 5.3,4,5

John 15. 2. b Save.

1 Cor. 11. 32.

2 Cor. 4. 17. c He will deliver them. Job 5. 17,18. out of trouble

Pfal 94.12,13

James 1. 12. d Is tender over them in trouble. Pfal. 56. 8. Pfal. 31. 7. Pfa.33.18,19.

ring of fesus Christ. Think it not strange concerning the fiery tryal, which is to try you, as though some frange thing happened unto you. He openeth the ears of men, and fealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. He keepeth back bis foul from the pit, and his life from perishing by the sword. He openeth alfotheir ear to discipline and commandeth that they return from iniquity, a Who led thee through that great and terrible wilderness, &c. that he might prove thee, to do thee good at thy latter end. My brethren, count it all joy when yee fall into divers temptations, knowing this, that the trying of your faith worketh patience. We glory in tribulations alfo, knowing that tribulation workerh patience, and patience experience; and experience hope; and hope maketh not ashamed. Every branch that beareth fruit, be purgeth it. that it may bring forth more fruit. b When we are judged, we are chastened of the Lord, that we should not be condemned with the world. For our light affliction, which is but for amoment, worketh for us a far more exceeding and eternal weight of glory. c Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. For he maketh fore, and bindeth up: he wounderh, and his hand maketh whole, He shall deliver thee in fix troubles, yea, in seven there shall no evil touch thee, Bleffed is the man whom thou chafteneft, O Lords and teachest out of thy Law: that thou mayest give him rest from the days of adversity: until the pit be digged for the wicked. Ble fed is the manthat endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord bath promised to them that love bim d Thou tellest my mandrings, put thou my tears in thy bottle: are they not in thy book? I will be glad, and rejoyce in thy mercy: for thou hast considered my trouble; then baft known my foul in advertises. Behold, the eye of the Lord is upon them that fear him : upon them that hope in his mercy: To deliver their foul from death, and to keep them alive in famine. The righteons ery, and the Lord keareth them, and delivereth them out of all

their troubles : The Lord is nigh unto them that are of a broken heart: and faveth such as be of a contrite (pirit; The Lord also will be a refuge for the oppressed: a refuge in times of trouble. The needy shall not alwayes be forgotten: the expectation of the poor fall not perif for ever. God is our refuge and strength, a very present help in tremble. Fear thon not, for I am with thee : be not dismayed, for I am thy God : I will frengshen thee, yea I will help thee; yea, I will uphold thee with the right hand of my righteoulness. Behold, all they that were incensed against thee hall be ashamed and confounded: they shall be as nothing , and they that ftrive with thee fall perift. Fear not. thou worm Jacob, and ye men of Ifrael: I will help thee, faith the Lord, and thy Redeemer, the boly one of Itrael Sing O Heaven, and be joyful, O Earth, and break forth into finging, O Mountains: for God hath comforted his people, and will have mercy upon his afflicted. But Zion faid the Lord hath for faken me, and my God hath for gotten me, Can a woman forget her sucking babe, that she should not have compassion on the some of her womb? Yea, they may forget yes will not I forget thee. Behold I have graven thee upon the palms of my hands, thy walls are continually before me. Because be hath set his love upon me, therefore will I deliver him I will fet him on high, because he hath known my name. He shall call upon me, and I will answer him: I wit be with him in trouble, I will deliver him, & honour him. In thefe & fuch like passages of holy Scripture, we see with what love and tenderness the Lord doth correct his children, for the glory of his great name, and their exceeding great benefit; that they might know themselves, their frailties and graces; be purged from their drofs, emptied of felf-conceitedness; confirmed in hope, patience, humility; quickned unto prayer, and fitted for his kingdome: how grationfly he doth protect and comfort them in heaviness, lighten their darkness, healtheir wounds, keep their feet from falling, cover them with his feathers, hide them in his pavilion, and fer them upon high

Pfal. 34.17,18 Pfal. 9. 9. Verfe 18.

Pfal. 46. 1. and prefent for their help. Efay 41. 10, 11, 12,

Verfe 14.

Efay 49. 13, 14,15, 16,17.

Pfal.91.14,15

Pfal. 27. 30. Jer. 29. 11.

Efay 43. 1, 2. Pfal.73,23,24

It is necessary to learn to live by faith in affliction. Heb.10.35,36

Pfal. 27. 13.

Heb. 6, 12.

Rev. 13, 10.

Pfal. 119. 49, 50.

high from fuch as rife up against them. He is the salvation of the righteous, and their frength in time of trouble: His thoughts towards them are thoughts of peace, and not of evil, to give an expected end: He is continually with them, and holdeth them by their hand; he will guide them with his counsel, and afterward receive them unto glory. These promises, so often repeated, be firm grounds whereupon to build our faith, that we shall not be hindred by afflictions in our Christian course, but rather furthered, till we attain unto the end of our course in Gods Kingdome.

And furely it is most necessary that we learn to live by faith in afflictions. For faith is the ground of filent and quiet expectation of falvation. When Christians are perfecuted for the name of Chrift, all men fee they have great need of patience, that after they have fuffered for a time, they might enjoy the promise, which now the hold by faith, as it were by reversion, not in actual posteffion. But without confidence there can be no patience. Faith in God is the only flay and support of the heart in trouble and affliction. I had fainted unless I had believed to fee the goodness of the Lord in the land of the living. Remember the word unto thy fervant, upon which thou half cansed me to hope. This is my comfort in my affliction; for thy word hath quickned mee. In dayly and lighter tryala man of mild and patient temper may hold up the Head : but when one deep calleth unto another, and the waves flow over our head; when nature yieldeth, and the heart fainteth, then to frand fast and be of good courage, that onely can faith do, which is grounded upon the rich mercy of God, and relieth upon his Almighty po-Faith is the Palm, that finks not under the waightieft of burdens, the Camomile that foreads the more it is trodden; the oile that ever overfwims the greatest quantitie of water you can powre upon it: In the most boisterous tempests it lifteth up the chin, that we shall not drown: and when a man is half dead, it quickens quickens and puts life into him. By faith the Saines have endured cruel mockings and scourgings, bonds and imprisonments, tortures and death and in all these we more then conquerours.

Faith is the shield of the foul, whereby is is defended against all the fiery darts of the Divel. When we are afflicted, we shall be tempted to impatience, despair, doubting of Gods love, and the use of wicked means to help our felves out of trouble The world will follow us with fcorns and taunts, as if God had forfaken us and would not arise for our help: Our own corrupt hearts will be ready to start aside, repine, faint, question the Lords truth and mercie : and . Satan will not be wanting to his opportunity withall his might, malice, and subtiltie to seduce, discourage, or terrifie. When our Saviour was an hungred in the wilderness, the temper came unto bim, and said, If thou be the son of God, command that thefe stones be made bread. Now seeing the burden of afflictions is made more heavy by temptations accompanying, we had need to be well underpropped with a lively faith, that we might withfland and repel the force of the Enemy.

Faith only supplieth all our wants in affliction. He that possesses all earthly things in greatest prosperity, and hath not faith, hath nothing indeed; much less the man that liveth in misery: but he that lives by faith wants nothing that is good, when miseries beset him on every side. For the present riches of a Christian are the gracious and faithful promises of God, which saith possesses and faithful promises of God, which saith possesses, not looking to what we have in hand, but what the Lord hath laid up in store; and expecteth to receive from God in sittest season, more assuredly, then if he had it in his cap power to use. The men of this world trust their friends with their stock or monie, and make account it is as ready at hand, as if they had it in their own possession: & sure it is, the true believer hath just and good cause to trust God rather then himself, and to relie upon his

Heb.11.35,36

Ephef. 6. 16.

Prat, 3.2. & 31. 31. & 35.15.16 Job 30. 1.

* 1 Thef. 3.5.

Mat. 4. 3.

word

Hab. 2. 4.

Pfal. 18. 2. Deut. 31.30. Pfal. 31. 3. & 71.3.

word for whatfoever he hath committed unto him Faith in time of danger doth as it were fence and compass us with the promises of God: but without faith we are naked, and lie open to the malice of our adverfaries. Behold, his foul which is lifted up, is not upright in him, but the just hall live by his faith. The unjust man puffs up himself, and builds towers of defence to himfelf: but the just man believeth, and that shall be to him in stead of all cafiles, towers, and bulwarks in the world. For it brings us under the wing; presence, and protection of God : It makes him our refuge and fafeguard, high rock, and tower of defence.

Afflictions profit not, if they be not mixed with faith in them that bear them. Bodily phyfick procureth not health, if natural heat be lacking in the patient, which might cause the potion to work to the expelling of the fick humour : faith in respect of afflictions the physick of the foul, is that natural heat, whereby they are made to work kindly to the purging of fin and the increase of grace and comfort. where it is altogether wanting,

there can be no kindly work.

The righteous are allowed to live by faith in the times of evil, when calamities of all forts compass them about, For a godliness hatb the promise of this life, and that which isto come: and the godly are to believe both, according to the word of the Lord. God hath promised, that ball things shall work together for good, to them that love God, & that c he will not suffer us to be tempted above that we are able: and it is our duty to d believe God, that it shall be

even as he hath told us.

The godly have had this confidence in former times, whose practise is both a token of our priviledge, and a pattern of our duty. What time I am afraid I will trust in thee. Into thine hand I commit my fpiritt thou haft redeemed me, O Lord God of truth. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod, and thy staffe they comfort me. Come, and

The Godly are allowed to live by faith in afflidions. 4 1 Tim. 4.8. b Rom. 8. 28.

c 1 Cor.10.13. d Acts 27. 25.

Pfal. 56.3. Pfal. 31.5.

Pfal. 23. 4.

let us return unto the Lord: for he bath torn, and he will beal us, be bath (mitten, and he will blinde us up : After two dayes will be revive us, in the third day be will raile us

up, and we shall live in his sight.

God is hereby much glorified that we relie upon him as our rock of defence, al-fufficient Saviour, and truffieft friend in time of distress. It is one of the Lords most royal titles, to be the Father of the Fatherless, and a judge of the widdows, a refuge for the oppre fed, of the helper of the poor. Thou bast been a strength to the poor, a strength to the needy in his diffres; a refuge from the storm, a shadow from the heat; when the blast of the terrible ones is as a storm against the mall. And therefore will the Lord wait, that he my be gracious unto you, and therefore will be be exalted, that he may have mercy upon ¥014.

The Lord hath commanded us to wait upon him in the dayes of calamity and forrow. The just shall live by faith. It is the very scope of this text, to teach this one point of do. Arine to the fews, when they should be oppressed by the Babylonians, viz. that in greatest dangers, the only way is to stay our selves, and establish our hearts by faith on

Gods promifes.

Confidence in God doth the more binde and oblige him, as it were, to do us good. The Lord fall help the righteous and deliver them : he shall deliver them from the wicked, and fave them because they trust in him. Thou wilt keep him in perfett peace, whose minde is stayed on thee, becanse be bath trusted in thee. I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee because thou hast put thy trust in me, saith the Lord. If a friend relie and build upon our faithful promife, we take our selves bound not to frustrate his expectation in a dead lift: the Lord will never leave the foul destitute, which trufts in him. The faithful have promifed themfelves help, and confidently begged aid, because they trusted in the Lord : Be merciful unto me, O God, be mer- Pfal. 57. 1.

Hof. 6. 1, 2.

Pfal. 68. 5. P(al. 9.9. Pfal, 10. 14.

Efay 25. 4.

Efay 20. 18.

Hab. 2. 4.

Pfal. 37. 40:1

Efay 26. 3.

Jer. 39. 18.

Pfal. 141. 8.

Pfal. 57. 1.

Pfal. 143.8,9.

Pfaf. 1 46. 5.

Acts of faith in respect of these promises.

Efay 45. 7. Amos 3. 6. Job 1. 21. Pfal. 119. 75.

Heb. 12.7.

Hof. 6. 1.

Pro.3.11,12.

2 Sam. 16.12.

ciful unto me, for my soul trusteth in thee: yea in the shadow of thy wings will I make my refuge, until these calamities be over past. Cause me to hear thy lowing kindeness in the Morning, for in thee do I trust; cause me to know the way wherein I should walk, for I lift up my soul unto thee. Deliver mee, O Lord, from mine enemies, for I sie unto thee to hide mee. And to hope in God, and to have God for our help, are linked together in Scripture, so that his help is ready for all them, who rest upon him in truth. Happy is he, that hash the God of Jacob for his help: whose hope is in the Lord his God.

The acts of faith in respect of these promises bee these.

First, It looketh unto God and acknowledgeth his hand in all afflictions, who foever be the instruments. Shall there be evil in a City, and the Lord bath not done it. The Lord gave, and the Lord hath taken away. I know O Lord, that thy judgements are right, of that thou in faithfulness haft afflitted me. If yee endure chaftening, God dealeib with you as with sonnes : for what sonne is be, whom the Father chasteneth not, And this is one special ground of humiliation, patience, and comfort. Come, and let us return unto the Lord, for he hath torn, and he will heal us. Ny son, despise not thou the chastening of the Lord neither be weary of his correction. For whom the Lord loveth, he correlteth, even as a father the son, in whom he delighteth. Let him eurse : for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite good for his curfing this day. But of these more particularly hereafter.

Secondly, It teacheth that we are in such distresses, out of which none can help us, but the stronger helper of Israel. Faith speaketh on this manner; we have no might against this great company, that commeth against us: neither know we what to do, but our eyes are upon thee. And great is the benefit of this instruction, for it drawes the

2 Chro, 20,12.

heart

heart from carnal reposs in means or friends; it expells vexations and diffracting cares and eftranges from the use of unlawful means of deliverence whatsoever. The horfe is prepared against the day of battle:but fafety is of the Lord. An borfe is but a vain thing to fave a man; neither is any man delivered by his own strength. And the same may be faid of wisdom, swiftnesse, wealth, or the force of any means whatfoever though never fo lawful, or likely: But as for unlawful means, no good successe can be hoped from them. The Egyptians shall help in vain, and to no purpofe; therefore have I cryed concerning this, their strength is to fit still.

Thirdly, it wisely directeth us to consider, that the cause of all misery and sorrow is sin, and thereupon drives to examine our wayes, humble our felves before God for mercy; renew our hope in his grace, and fet upon reformation of what is out of order. Faith is a good Physitian, that seeketh to cure the disease, by taking away the cause thereof: when God takes trial of us that we might know our felves, faith maketh fearch into the heart; when he judgeth by his chastisments, faith maketh us to judge our felves; and when God Striketh for fin, faith striketh at the head of fin. Let us fearch and try our wayes, and turne again to the Lord. I thought on my wayes; and turned my feet unto thy testimonies. When Manaffes was in affliction, he befought the Lord his God, and humbled himself greatly before the God of his Fathers. Surely it is meet to be faid unto God, I have born chastisement, I will not offend any more, that which I see not, teach thou me; if I have done iniquity. I will do no more.

Fourthly, Faith maketh the heart willingly to submit it felf to the good pleasure of God, and patiently to bear his correction. Rest in the Lord, and wait patiently for him: fret not thy selfe became of him who prospereth in his way. Tet unto God my foul keep thou silence: for from him is my expectation. By faith the fervants of God have bus

Prov. 21. 31. Pf.33.16.17.

Eccle.9.2. Pfal. 127.1.

Efay.30. 7.& 31.3.

Hof. 5, 15.

I Cor. 11. 31. Lam. 3.40. Pial. 119. 59.

2 Chro.33.12

Iob.34.31. 32

P[a].37.7. Pfal. 62.1.5. Lam.3-26. Efay.30.15.

been

Elay 39. 8. Mich. 7. 9.

2 Sam. 15.16.

Pfal. 131. 2.

Ría. 38.14,15.

been inabled to fay, The word of the Lord is good, I will bear the indignation of the Lord, because I bave finned against him, until he plead my cause, and execute judgement for mee. If he fag thus, I have no delight in thee behold bere am I let him do to me as feemeth good unto him Surely I have behaved and quieted my felf as a childe that is meaned of his Mother ; my foul is even as a weaned childe. I mas as a manthat beareth not, and in whose mouth are no reproofs. For in thee, O Lord, do I hope: Guiltiness of Conscience (which is ever fearful,) and untamed passions make unquietness, when the rod of God is upon our backs: both which are corrected by faith. The conscience is comforted by faith, refting upon the gracious promifes of pardon, and giving affurance that fin is pardoned; paffions are curbed and bridled by the foveraignty of faith, as having the affections under command, which it doth feafon and move according to the direction of the word and by frong, potent, irrefiftible perswasions, whereby it worketh the foul to this fweet and heavenly submission And as a plaister, which upon fore fiesh causeth much smart, upon found fieth frireth no pain : fo troubles lighting upon a foul healed by grace, and feafoned by faith, are nothing fo grievous.

By what confiderations faith perfwades to meckness timder Gods hand.

I.

Lam, 3.39.

John 18, 11.

The confiderations of faith, whereby it persuades unto meekness, be such like. The first taken from the desert of sin, which is far greater then any thing we suffer, or can conceive. Wherefore dath a living man complain, a man for the punishment of his sins?

The fecond, from the hand that layeth the rod upon our back, or reacheth out this bitter potion, which we are forced to drink off, and that is God, our most wife, just, gracious, and loving Father. Whereas humane reason did cloudily and obscurely suggest to it followers certain broken and confused opinions, little better then dreams, of destinie, and providence: Faith dother idently and certainly affure of this ground of patience and comfort; that the least tick bessle us not, without the oversling eye and

and hand; not only of a wife God, but of a tender Fathers and fellow-feeling Elder-brother, who belt knoweth and can measure out exactly what is meetest. He will not lay upon man more then right, that he fould enter into Indgement with God I was dumbe, and opened not my month becanfe then didft is It is the Lord; let him do what feemeth

him good.

Thirdly, Out of this principle faith extracts this infallible conclusion, This Cup, how bitter and wringing foever, is a medicine to cure, not a poyfon to dellroy, mingled by him that most perfectly doth understand our need, our strength, and the working of his own potion : mini ftred in great love and tender compassion, to drive out corruption, confirm faith, preserve from falling, strengthen grace, wean from the world, and bring nearer to God by unfained repentance. If it be fickness or povertie, it is in our Fathers own hand, and he will not contend for ever, left the fpirit fould fail before bim: If he turn us over to a fervant to fcourge us ; yea, though Sathan himfelf buffet us, yet he stands by to number & moderate the stripes, that they shall not lay more upon us then shall be for our good : and he will inable us to bear. I am very fore displensed with the Heathen that are at ease : for I was but a little displeased, and they helped forward the affliction : Therefore thus faith the Lord, I am returned to Jerusalem with mercies. My grace is Inflicient for thee ! for my 2 Cot. 12.9. strength is made perfect in weakness. What ever befals being in Christ, it cannot bend to our utter confusion: but an iffue shall be given unto it. What terrible noise foever the form fhall make over our heads, it shall be but as hail stones upon the tiled or leaded house, that rattle more then burt. We are kept by the power of Chrift, that the Evilone shall not touch us: we are in fafe harbour under the rock, and shall never be confounded:

Sick we are, and that of divers humours, which may breed dangerous diseases if they be not prevented : trou-Y 2 bles

Levit. 10.3. Job 34. 23. Pfal. 39.9. 1 Sam. 3. 18.

Etay 57. 16.

Zach.1.15,16

1 John 5. 18.

Ríay 27. 9. Dan. 11. 35. Deut. 8. 3. Heb. 12. 11. Deut. 3. 16. Rom. 5. 3, 4. Zach. 13. 9. Mal. 3. 3. I Pet. 1. 7.

Lam. 3. 27. Pfal,119. 71. bles, loffes, dilgraces, dangers and fuch like, are the Lords baths and pills, whereby he rids us of that infectious matter, which would impair our spiritual health, if it were let alone: his bitter potions, that shall work for our health and welfare. He hath faid unto Croffes purge, refine, try, exercise, breed the quiet fruits of righteousness, give them experience of their faith, confirm their patience, support their hope, make them bring forth more fruit : but he hath given them no allowance to hurt, vex, confound, weaken faith, or waste any grace of the Spirit. When we feel our bowels wring, or (as in a Sea-fickness) are dead-fick for the present, then faith puts us in remembrance, we shall be the better many dayes after. Physick makes fick before it gives health : fo do afflictions, but the fruit is pleasant. When they are a little over we shall be able to fay, Oh, this was good for me, I would not for any thing, but I had born the Yoke in my youth, that I may live the more comfortably in my age. Wife parents do not always correct their children in measure, as being ignorant of their nature and disposition. The most learned Physician may be deceived in the disease and constitution of his patient, mistake in the quality or strength of his Phylick, and so mifs of his intended cure : but the spiritual Physician of our fouls, doth so exactly know our temper and disease, doth so intirely affect our health, fo occurately mingle the malgine and poisonful ingredients in our Physick with correctors and allayes, that the confection shall be good, and altogether shall and must work for the best. What though they be bitter to the tafte? It is better with the body when it feedeth on lowre herbs, which breed good blood, then on fweet meats which engender bitter vomits, & mortal fickneffes. The true foulfickness, vis! fin and corruption that dwelleth in it, doth cleave fo fast, and hath eaten so deep that gentle purges, easie corrosives (that scarce work to sence or feeling)cannot expel or remove it. True it is, that all evils in themfelves art hurtful, but faith looketh upon them as they

Pro. 20. 30.

are changed in and by Christ, who hath taken away the poilon which would be in the croffes we beare, and makes them ferviceable for our good Even as the arrof the App theeaty doth makeds poisonfull Viper into holicitude Treacle it new the fit fhould last but a featon, and the Treacle

A man will beare much where her spicetrahis , that it commeth from love in another to him is the God is love it felfe, and from love precedeth every courfe he paffeth upon us, as wellthis of addedity as the other of prosperity. Whop he tough his chaffenith simil from gests Heb. 12.5,6. of Parents Themes it fulfe in providing Medicach and Job, 5.17. Phyficke, which may preferve or procure the health of their children, no leffe then in their allowange of merce drinke, apparella on other bane fits which they before upon them. And God is as mercifull in preparing and ministring Physiokenfor one forsles bestehe asen all other his daily benefits they attended doubt appeare the thous (peciall au detenden ragardishas Godhath averas Sonif Elay. 48.10. question of history by bollette or grinners od against boog to asle , and fenkarafeershame: But theuldele fierd le us alone tilb we find out the diffuse of the foule and be our lores would grow incusable, we flood perilla in our fins, Therefore; as the little and blimbe in aging things lob. 2, 10, from Godgrich just to dentric etalking himsing for This childe with take from the adjordices bank as well their and fivers, because have innividual of the property live and affestion and destriction distributed of his entertaine affichemir on God what burden foever lies upon us, he feeles the wendilles Fourthly, After ferious humiliofice soll unfaince aba ling of the foot faith heid go tyd filgeshar God will looke dogae of mellen adding and find the ministers feason. If their uncircumcised hearts bee humbled , and the steroiman of the parellade of the inquiry of then till is rebisoneri de price on cince allebrandioses daire remon

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5 . 8 . VAS

Dep 4-29,21 22.8 10. Lad. Elay. \$4,6,7,8

Efay.39.8.

Mich.7.1.9.

will I remember. And this doth marvelloufly quiet and fill the heart. Should a man be very fick whiteft the Phylicke dorh worke, he would not be difmayed fo long as he knew the fit should last but a feafon, and then eate should returne with health : And fo it fareth with the faithfull in their afflictions : Hezekiah faid to Ifaiah : Good is the word of the Lord which thou haft fooken; he faid moreover, for there fhall be peace and truth in my dayes. Rejoyce not (faith the Church) against mes, O mine enemie When I fall, I shall arise, when I fit in darkenesse, the Lord fort be a light unto mee. I will beare the indignation of the Lord , becamfe I have finned against him, u. till her plead my caufe and execute judgement for mee; bee will bring more forth to tight, and I hall behald his rightonynofe.

icb.12,2,3.

Fiftly, Morcover, faith doth re-minde us of our conformity with Christ in afflictions, and of his partnership with as therein. If he that was the first-borne, the onely begotten and intirely beloved Sonne of God : if he that was without finne, yet was not without fripes ; fhould we hope to go free, or looke to be cockered continuelly? All the Sonnes of God by Adoption are predestinated to be made like their elder brother, as in bolineffe and glory, fo in afflictions. Should we thinke much to fip or tafte of that cup , which he hath drunks off for our fake ? The first leston we take out in the schoole of Christ is, Deme the falfe, take up the croffe, and follow the bord lefat. And the forrowes which we beare, are not fo much ours as Chrifts. In all our troubles he is troubled with us; what burden foever lies upon us, he feeles the weight of it. When Stephen is fronted, he is perfected : the wrong done to the Sames, is offered to him. And he can no more bre unmindfull of his people, then forgetfull of him-

Acts.9.5. Col. 1.24. 1 Pet. 4.18. Apoc.11.8.

E6y.63.9

Matris, 16.34.

Daftly Faith fetteth before us the infinite recompence of reward, not only renowne in this world, which

yet

ver by faith the patience of lob, and all holy Martyrs bath obtained; but that farre most excellent weight of glory, which Paul eying, counted his afflictions (which to us would have beene intolerable) light and momentary, not worthy to be named in comparison : which made him not onely not weepe and howle, but fing in the Dungeon, and reckon it's freeiall favour and honour to be counted, not onely a believer, but a fufferer for Chrift, And even as waters fall downe into vallies, norable to abide in grounds that lie high : fo the fenfe of thefe afflictions goeth away from mindes that are lifted up in fuch contemplation. By thefe and fuch like perswasions, faith allures the heart willingly, freely, constantly to refigne it felfe to the good

pleasure of God in all things.

The fift act of faith, It teacheth wildom to judge aright of all afflictions. Bleffed is the man whom then in Bructoft, and reacheft bim out of thy law a feil, wilely to confider of afflictions ; of their nature, end, ule, and iffue to them that feare God. Hee fhall reft, [orbe quiet] in the dayes of advertity. Did we not through falle glatfee fee things otherwife then they are, they would not east us downe fo much as they doe. Want of heavenly wildom, what voices doth it draw fromus? Even fuch as thefe; Were it anything but this, I could hope to receive good from it. Whereas through the spectacles of faith we come to discerne, that the things we fefter are most fit to doe us good. For faith feeth not according to fense or outward appearance, but as the truth is in Jesus Christ, alwayes magnifying the wildom and courses of God, as best and most for our profit. The Spirit of wifdom and understanding, of judgement and counsell was powred upon Chrift; of which Spirit we partake by faith, and fo are made wife to perceive the things of God, and to judge aright of his dealings towards us. And from this proceeds willingnes to give our neckes to the yoke, when God is pleased to put it on. Feare of hurt is that which makes us shunne the crosse, or go heartlesse under it; when Y 4 Once

: Cor.4,17.

The fig All of fairb. Plal.94-12.

Bfay,11.2.

thee by faith, the scales falling from our eyes, we come to be the fertific beneficiall, healthfull, we straine courselie no longer, bourake is downed by

. 41 6. 10

Lam,2,19.

Pfal. 57.1,2. 2 Chro.14,11

Pfal. 62.8. Efay. 26. 16. Pfal. 20. 162. Job. 5.8. 20. 123.

Verfe 13.

RGV. 48.17

Sixthly, True and unfained confidence will not keepe filence in the eares of the Lord, nor cease to importune his aide to intreare his favour of Arife, cry que in the night in the beginning of che mutches power out thine bears like materil ebefore like facatof the Lord life mothy hands towards hom; Bo merdifull unte me; O Ged be mergifull mit a me , fax my foule rrufterb in ther ; year, in the Badow of aby wing a will I make me refuge, until those calamities be over past. I will e 4 minte Con most bight : some God that performer ball things for med Truth in him ar all times we people power put your hearts before him : Lord in trouble bave thequifited thee; they pomyed out a prajer when thy chaft ning mas upon them. The counself, which Eliphaz and Zopher cave to leb, faith doth apply and put in practifer, which was to feeke unto God and commit the canfe unto him; to prepare the heart and freeth out the hands towards him: Having no wifedom of deleverto make nfelof chaftifements, nor power to deliver our foules, faith urgeth to fecke unto God, that he would lead it's by his grace in the way that we should gee treach us no profit, and in due time wonch fafe freedome and deliverance The true believer defires the benefit and fruit of reftraint and correction, no leffe then the comfort of freedom and liberty. He covets that the foirimall ficknesse may be removed, when the bitter potion is taken away of wife patient will neither refule so fwalfow bitter plist when it may be for health mor diforder himselfe to make worke for the Physician the will take Physick to recover frength, and lay it thide when the eroublefome maladie is expelled. A believing patient had rather be held in a continual course of Phylicke, then that the matter of foirienall fickneffe Thould gather, and insender dikate in the fonle Deliverance with inward foundaeffe is the thing which herlopper batter, and beg-

gerb of God Thus feigh will mot deffer impotently to

fret

fret renine, or murmure ; nor yet to grow feeure, as though it were no great matter how things went, forward or backward : it doth both calme the heart, and kindle defires. Nor doth faith incite barely toery unto God in di fresse, but in all conditions establisheth the heart upon his aide, that it lookes not after other meanes of deliverance. then hee affords: The upright man willdelight bimfelfe in the Almighty when trouble commeth upon him: he will call upon God at all times, and looke unto him for helpe.

Seventhly . It raiset the heart, being conscious of its weaknesse to rest upon the Lord for strength, who makes usiable to doc all things through his strengthening of us : who firengtheneth his in the inner man to long-fuffering with joyfulneffe; who hath faid, fuch as looke to mee, (hall renew their frength, they fall mount up with wings as Eagles, they shall runne, and not be weary; they shall walke and not faint ! yea, it fixeth and establisheth the heart upon Christ the rocke strong and impregnable. whence foolloweth courage and steadinesse to under goe them. Thou will keepe him in perfett peace (faith the Prophet) whole minde or thought is flaved on thee thecanfo hee erufteth in thee. The righteous fall not be afraid of evillaydings, his heart is fixed or established and srufleth in the Lord. Thus faith fetteth the Lord alwayes in its fight, and fortifieth the heart in confidence of his might. I have fet the Lord alwayes before mee, because hee is at my right hand, I (hall not be moved; (that is) I have overcome all temptations, my hope being fastened upon the Lord; for he hath powerfully affifted and comforced

Our strength is to claspe to Christ, and hold to him. as the person in whom is all our frength. The hil rats are a weake creature, having neither frength of limbes. nor other meanes of nature to defend themselves : but making their houses in the rockes or Sonie places, and flying thither in time of danger, they fave themselves, Prozo so,

lob. 27.9,10. Pfal. 5.3. Mich. 2.7.

7. AR.

Phil 4.13. Col. 1.71. Ephef. 3, 16.

Efay. 40,31.

Pfal. 94-22

Efay. 26.3. 2 Chron. 16. 6,7.8: Pfal. 112.7.

PGL 16.8. Pfal.73.23.

Prot. 125,1. Elsy. 12, 9. 1013.13.25 D.15 10%() dron. 29

and provide safely for their young-ones. Wee of our selves are seeble and weake, easily overturned with the least temptation: but working our selves by faith into that rocke Jesus Christ, against whom the powers of Hell cannot prevaile, we become couragious, unmoveable, invincible. It matters not what weight be laid upon the foundation, so it be sure and stedsaft, if Christ be our supporter, (as by faith he is made ours) nothing can overwhelme us. In quietnesse and considence is our strength.

Efzy.30.15.

E(ay.11.2.

Eph.4,15,16.

Deut.20.3. Jolh.7.5. Efay.7.4. 2 Chron. \$3.7 Prov. 28.1. Efay. 12.2. Jolh. 10.25. Deut \$1.6. 1 Chron. 28.30 2 Chron. 32.7. Pfal. 27.14.

Againe, by faith we receive the Spirit of forticude and courage, whereby we are made able to endure the burthen of afflictions, and become valiant in combates. For the foirit of wildom and counfell, of understanding and frength was powred into Chrift, to the end we might boldly go unto him, to aske those things we fland in nced of, and receive them by faith according to our meafure. As the head communicates frength to the body, fo Christ powres out the vertue of his heavenly unction upon the whole body of his Church. When the Apostles had received this fpirit of strength, they make a play of all their fufferings and labours, even as in bodily things we tee men that have strength and courage (as these porters and such) they will make a fport to beare fuch burthens, as a weake creature would tremble to lift at. For as bladders swimme aloft all waters whilft they are filled with winde : fo do we above all afflictions, whileft this Spirit is with us, to Support usin them.

Feare, doubting, feeblenesse, fainting, nice tendernesse, or melting of heart proceed from insidelity and
distrust, Hardinesse, courage, valour, invincible durance
are the fruits of faith, staying it selfe upon the Lord, and
seeking unto him. Be strong, be of good courage, feare not;
nor be dismayed, for the Lord will be with thee, he will not faile
thee nor for the thee. Distrust many times wrings from us
such voices as these, were it any thing but this, I could hope
to beare it: Whereas did we in conscience of our impo-

tencie

tencie feek to Christ to make us able, and fasten our selves upon him by a lively faith, we should finde strength enough through his might, whereby to beare that comfor tably, which we thinke most intollerable, Faith drives a man out of himfelfe, as not able to beare the leaft croffe as be ought, and through the power of God it enableth to beare that best (how troublesome soever) with which

God is pleased to trie us.

Eightly, By faith the godly heart is drawne to use all lawfull meanes of helpe, that God in his providence doth afford, but refleth quietly upon Gods promifes, and affusance of his presence above all likelihoods and appearances. God (hall f and (faith the Pfalmit) at the right band of the poore to fave him from those, that condemne his foule 3Vben I crie unto thee , then foul mine enemies surve backes this I know for God is for me. Mefes left Egypt, and feared not the wrath of the King : because he faw him that was invisible. The reason bereof is, faith coupleth the meanes and the end, but looketh to the promifes, his grace, faithfulneffe, and power (who is able to doe above all that we can comprehend) and not to the probability of the thing promifed. Abrabam againft hope believed in hope, that ber might become the Father of many Nations, being fully per-(waded, shat what God bad promifed, he was able to performe. By faith Sara received frength to beare a Sonne, when fhee was paffage ; because for judged him faithfull who had promifed.

This dependance on the promifes which faith worketh. is abfolute, withour limitation of time, measure of affliction, or manner of deliverance. All thefe it referreth to the good pleafure of Gods will, and repofeth it felfe fecurely upon his faithfull word and providence. He that believeth will not make hafte. Feare rides post to our-rune danger, & folly turnes over with freed our mourning part before God, delighting to be in the house of langhter : but faith, which leaneth upon the promifes of truth, makes no hafte without good speed. Daniel waited feventy yeares

Mich, 7.7. Hab. 2.1. Pfal. 5.3. Pfal. 109.31. Piel, 22.24. PGL 56.9. Heb.11.27.

Ephel.g.20.

Rom:4.18,21

Heb. 11.11.

of dependance on the promifes faith worketh.

E6y.28.16.

Iob.13.15.

Heb.11:19.

Efay.63.5. .

Pfal, 46, 1,2,3

Pfal.49.5. Pfal.56,4.

Ezra,8,22:

Pfal. 27:1,2,3 Pfal. 3.6. Pfal. 54.4,5.

Pfal. 118.7. Pfal. 46.5.7.

Pfal,116.5,7.

Pfal. 22,4.

for deliverance out of captivity in Babylen, & then finding the time of redemption to be at hand, he prayed to God for the fame. As for the measure of affliction or meanes of deliverance, the voice of faith may be heard in Job and Abrahami. The one professed be would crust in God though he should kill him; The other, being commanded to facrifice his onely Sonne If and the forme of the promife, believed that some other way he should receive him from the dead. This effect faith bringeth forth when all meanes faile, year against all oppositions in thew never to strong and irrefiftible. For the meanes of themselves be of no worth and validitie, sand God is the fame, one and unchangeable (whofoever oppose themselves against his determinations) most ready to succour when all means fail. God is our refuge and frength, every prefent holpe introuble : Therefore will we not feare; being & the earsh be necessed, and though the mountaines - Her cafe ima she mill of the Soni Though the waters thereof roure, and it troubled though the mountaines frake with the fwelling thereof Wherefore should I fe are il sebe adries of Frills when the iniquity of any heales (that ist the wickednesseiny feete carried mee to) that compuferme about For the hand of our God is upon all about for good, what feeke him, but his pomer and his mrath is againft all them that forfake him. The Lordinary dig he and my Salvation, whom hall I feare & The Lord in the Brang the of my life of whom ball the afraid? I bough on hoaf bould encampe against me, my beart shall not feare. Behold God is my betper the Lord is wish then that uphold for fixle. He hall reward evil unto mine enemies ; cut them off in thy

But for support in this case, faith turneth it felf to meaditate on Gods truth, which never faileth; his might which cannot be refifted; his wildom, which even effecteth his own workes by meanes best approved in his counsell, in the fittest season; and his tender compassions whereby he is ready to succour them that are brought low. Againe, it looketh to the manner of Gods dealing,

and

and to the usual course, which he hath held with his fervants in all ages past; which is to grant deliverance, when the afflictions of his fervants be increased, and lend help. when to fense and reason it is furthest off. For every soul is the Lords, as the foul of the Father, fo alfo the foule of the fon: and what favour he hath shewed unto any one, he will youchfafe to every one that feeketh him diligently, if it may be for their good. It is also confirmed by the experience of Gods dealing with us in former times of diffresse and danger. Thou are he that took me out of the womb; thou didst make me hope, when I was upon m) mothers brefts. I was cast upon thee from the womb; thou art my God from my mothers belly. O God thou haft taught me from my youth, and bither unto have I declared thy wondrous works. For former mercies are as bills obligatory under his hand, to affure of future good things, as they shall be needful. That which God hath once done for us in sustaining, quickning, quieting our spirits with peace which passeth understanding , keeping our hearts; that he will do every day unto us, if we inforce our felves towards him. Moreover, a good heart will not cease to accuse, check, and condemn it self for the Infidelity, distrust, and weaknesse of faith that he espieth; to incite, stir up, and call upon it self more confidently to wait, and trust in the Lord; and in bitternesse of heart to feek and fue unto him for more strength from above. Why art thou cast dowr, O my foul, why art thou disquieted within me ? Hope in God, for I shall yet praise bim for the help of his countenance, O my God, my foul is cast down within me.

Ninthly, Faith beleeveth one contrary in another, and out of deepest distresses gathereth assurance of sweetest deliverances, For the Lord shall stall e bis people, and repent himself for his servants, when he seeth that their power is gone; and there is none shut up or left. The Lord will be a refuge for the oppressed: a refuge in times or due time of trouble. Mans extremity is Gods opportunities

Ex.3.8, &.

Ezek. 18,4.

Pfal:12.9:

Pfal.71.17. 2 Tim.4. 17. 18.

Pfal.42.5. 11.

9.Ad.

Deut. 32. 36. 2 King 14.26 Pfal. 9. 8

Deepest

Pfal. 20, 1. Exod. 14.22. Dan. 6. 22.

Jer.30. 13,14

Ier.32.24,25.

Deepest misery is the fittest season for deliverance. Men often, like to Swallows, will be with us in Summer, but leave us in winter. The Divel, when he hath drawn his into the bryars, will give them leave to look for themfelves. But God hath ever stood nearest to his, when their exigencies have been greatest. The experience of misery & calamitie is made the fure ground of fuch joyful hopes, as the Lord hath promised. The greater forrows the people of God suffered, the more undoubted experience they had of divine truth contained in Mofaical threatnings: the more undoubted the experience of their truth, upon consciousness of their own transgressions, the greater motives they had, upon hearty and fincere repentance, to apprehend the stabilitie of his sweetest promises for their good. No depression of this people, but served as a counter-fway to haften, intend or inlarge the measure of their wonted exaltation, fo long as they rightly weighed all their actions and proceedings in Moles ballances, and compared their permanent forrow for fin past with their wonted delight in transient pleasures. This that the Lord had ftricken faceb with the wound of an enemie. and with a sharp chastisement for the multitude of his iniquities, is propounded as an argument of confolation: for because the Lord had killed, they must believe, he would make alive again. The prefent wounds, inflicted contrary to the rules of politique defence, were the best pledges of their future health, beyond all hope of State-Surgeons. And when Jeremy more admired, then diffrufled Gods mercies, in tendring the purchase of his kinfmans field to him, when the Kings and Princes of Indah had no assurance of so much possession in the promised Land, as to inherit the Sepulchres of their Fathers : the Lord expels not his suspensive, rather then diffident admiration, with figues and wonders, as he did Gideons doubt, or his stiffe-necked fore-fathers diftruft. By what means then? By the prefent calamities which had feized upon the Cities of Indah, and that very place, wherein his late purcha-

purchased possession lay. This is the very seal of Jeremi- | let. 32.42,43. abs affurance, from the Lords own mouth. Thus faith the Lord like as I have brought all this great plague upon this people: fo will I bring upon them all the good that I have promifed them. And the fields shall be poffeffed in this land, whereof ye far it is defolate without man or beaft, &c. The depth of mifery is usually made an argument to move the Lord with speed to hear and send help: and this is grounded upon the promise of God to give audience to his children, when in their diftreffes they remember themselves, and feek his face. Awake, why fleepest thou, O Lord? arise, cast us not off for ever. Wherefore hidest thou thy face, and forgettest our affliction and oppression ? Attend unto my cry, for I am brought very low, deliver mee from my persecutors: for they are Gronger then I. What, that as we feel God to be true in his threats, fo we may be affured he will not fail of his promifes.

Laftly, it rejoyceth in tribulations, and triumpheth before the victory. The patient is glad when he feels his physick to work, though it make sick for the time; because he hopes it will procare health. We rejoyce in afflictions, not that they are joyous for the present, but because they shall work for our good. As faith rejoyceth, fo it triumpheth in affurance of good success: for it feeth not according to outward appearance, but when all means fail it keepeth God in fight, and beholdeth him present for our fuccour. As for me, I will come into thy house, in the multisude of thy mercy; and in thy fear will I worship towards thy boly Temple. I have trusted in thy mercy, my heart field rejoyce in thy falvation. The righteous shall compass me about : for thou shalt deal bountifully with mes.

Thus are we to live by faith when God is pleafed to exercise us with afflictions of what fort foever, though heavy to be born and of long continuance Great troubles of long durance are the exercises of faith, as weighty burdeus

P[a]. 10. 1. Deu.30.1,2,3 Neh. 1. 7, 8. Pf. 44.23,24. Pfal. 142. 6.

Io. Act.

Iam. 1. 2, 3. Rom. 5.3,4,5 Heb. 12. 11.

Pfal. 5. 7.

Pfal. 13. 5. & 16. 8, 9. Pfal. 142. 7.

We must live by faith in the heaviest and longeft. afflictions.

burdens are trials of strength, As none for a little headach, or for the raich of pin will feek to the bodily Phisician or Surgeon: fo it is in a manner with the foul, whiles it is troubled with like grievances spiritual. Little things do not much exercise our faith, nor stir us up to seek God; and short afflictions are soon forgotten. Fath indeed despiseth not the least crosse, but is most prooved & stirred up in the greatest. Without question there is most need of faith, when afflictions lie the heaviest; and the more because Sathan will be most busie at such times to molest and trouble; he wills to shew his power and malice when we are most feeble. When God follows a man with one affliction upon another, and those of great continuance, then the Devil will tempt to impatience and despair, as if God took him for his enemy, and would not thew compassion any more. When the heart faileth, because of the multitude of evils that compasse us about, and God hideth his face, man is apt to conceive, fure God hath forfaken me, and will not arise for my help. If God did love me, he would never have absented himfelf fo long now I am brought fo low, in fo grievous distresse. How should the poor soul, weak and feeble in it felf, fland under this great weight of fore affliction increased by temptation and continuance, if it be not upheld by a lively faith? theacts of faith in this case, are for substance the same with those before mentioned; but for the help of the distressed Christian, who may be unable to direct himself, I conceive it not amisse to repeat the principal,

The acts of faith in this case.

T. Pet.1.6.

Job. 11.12

First, It teachest that many, and strong afflictions, of great continuance, are no more then necessary. A wise Physician will not minister a strong potion, where a lenitive or gentle matter is enough, not put one dram too much in his prescription: much lesse will the Lord. We need great afflictions that our corruptions may be subdued within us. For as the untamednesse of some colt is such, that unlesse he were fore ridden, he would never

be broken, so it is with our rebellious nature. Learning tells the Physician, that in healing some bodily diseases the patient must be kept so low, that he must be almost pined with want, before a spring of better blood can be procured. Faith instructeth, that God is as it were forced to call man upon the bed of sorrow; till his dayes draw towards the burial, and his bones begin to clatter, that he might hide, that is, suppress and remove his pride, and

cure the diffempers of the foul.

Our afflictions are many and divers, because our corruptions are many and of divers kindes, & such as are not expelled with one purgation. If one medicine fit not our sore, will we not seek another. What Father will not use many remedies to help the infirmities of his Childe, if one do no good? Our heavenly Father keeps us in a daily course of physick, now with one things, now with another, because we profit not with any one alone. When afflictions are grown ordinary, and usual, they move the less, because they be familiar; therefore God is pleased to alter and change his medicines, that they might work

more kindly.

And as it is necessary that afflictions be strong and divers, so also that they be of long continuance : for growen diseases are not hastily removed, nor old fores quickly healed As frains long fetled in a cloth, require much fcowring and long whiting : fo do the evils which have deeply eaten into our foul. In others we may behold what is needful for our felves. The posterity of Ifrael endured tryal foure hundred years. The elder people of God were all led captive seventy years. By woful experience every Godly man may finde, that being newly taken out of the furnace, he standeth in need to be refined a-Be our afflictions of never fo long continuance in this life, we are well affured, they shall not press us longer then fin doth harbour in our bosome : And if faith be not overcome and vanquished with daily and contimual conflicts against corruption; why should it faint under Job 33.17,22. Pfal. 107.12, 17, 18.

Gen. 15. 13.

Dan, 9. 2. 4

under the burthen of long during croffes. Sin is more opposite to faith, more perilious to the soul, then any fatherly Chastisements (though sharp and cutting,) as the discase is worse then the physick ministred to expel it.

Pfal, 31. 15. Efay 27, 8. Heb.12 8, 11. Jer. 45. 28. 1 Cor. 10.13. Pfal. 103. 10.

Secondly, faith in the greatest extreamities suggesteth, that we are under the hand of God, who correcteth in measure, and for our profit, who hath determined the time and weight of our afflictions, and by his bleffing will turn them to our good; who doth proportion our evils, according to the strength we have, or which he will give, not according to our deferving; and also continue our afflictions in great wildome, faithfulness, and mercy. Even as the Physician only can prescribe what quantity of phyfick is to be taken, with what change, and how long the course of diet is to be continued: so the Lord only doth appoint the measure, variety, and continuance of troubles, where with he is pleased to exercise us. Wicked men cannot fet the time, nor measure out the quantity of fuch miseries, whereof they are instruments to the godly, for they would know no mean, nor ever make an end. They may be fit executioners of Gods will herein, when they be fet too, and taken off, according to his appointment: but unfit determiners what is to be inflicted, or how long it must be endured. Nor are we our selves to appoint the quality of our Chastisements; or the terms and feafons wherein and how long they shall be continued: for we would tast only, (if it all) of the milder physick, or sip but lightly of bitter potions, when necesfity requires we should take deep. The patient is not to be trusted with the fearthing and dreffing of his own wound, if painful to be handled. Now feeing it is the Lord, great in mercy, infinite in wildome, abundant in love and tender in compassions, who doth mingle our cup, why should we fear or faint? If faceb had held or tended Foseph in prison, would he have used him roughly, or kept him overlong? Nono: much less will God; who

(who is more merciful then any Father, and more pittiful then any Mother) hold us overlong, or deal rigoroully with us: but ordering all corrections by his Fatherly providence, he will in his good time make them work together for good, and not for evil unto us. But the very hairs of your head are all numbred. Fear Mat. 10.30,31 yee not therefore, yee are of more value, then many foarrows.

Thirdly, faith fetteth a man about his work, that is, ferioully to make inquiry into his heart and wayes; deeply to humble himself before God; and fervently to intreat mercy for fin past, wisdome to make use of present misery, and favour and mercy to be delivered and fet free. Sinful men (if well advised) strike not without cause: the just God, when he correcteth, hath ever just reason. And for asmuch as our consciences for the most part are blinded with ignorance and self love, or over clowded with finful lufts, (as looking glaffes covered with dust) that we cannot finde out of our selves much that is out of order, nor amend what we espie to be amis, faith directeth to seck unto God by hearty prayer, who can throughly acquaint us with our felves, and teach us to reform what he would have us to amend. Why doth the Lord give his children the repulse when they crie unto him in their calamities, but that he would have them fearch more narrowly is to their courses, and more unfainedly prepare themselves to seek and return unto him? And if they pray unto him, he will instruct what is to be done: He who will have finful men to joyn instruction with correction, yea, and putteth into man such regard of dumb creatures, that he will not strike a dog, but he will make him fee, fo well as he can, what it is for which he striketh him ; shall not be instruct us, when his hand is now upon us for want of duty to him?

But when we see our faults, and imart for them in such fort as we account grievous, there is no power in us, to Efay 49. 15.

Lam. 3.22,23.

3.

1 . 1 1 . 36 219 Judg. 10. 13, 14, 15.

S. 148. Hof. 14. 2. Mat. 11. 29. redress and set fraight what is crooked and out of frame. It is God onely, who is able to bles afflictions and make them profitable : we of our felves are like little children, who being taken in the fault, and fearing the rod, promife to do no more, but presently forget both the fault, and This we learn by faith, which foundly leffoneth us to denie our own wisdome, and ftrength, and in all purposes, resolutions and endeavours to beg wildome and strength from God above, and wholly to rely upon his power and grace. In vain should iron be beaten, did not fire foften it: in vain should afflictions (which are Gods hammer) firike on our hearts, should not Gods holy Spirit, which is compared to fire both foften our hearts, and enlighten us to fee our duties towards him, and teach us to make use of theaffliction wherewith we are exercifed.

2 Cor. 12. 8. Pfa. 31.15,16.

Pfal. 40. 13. Pfa. 88. 13, 14

4. Act.

Phil. 1. 19. 2 Cor. 1. 5. Moreover faith importuneth the Lord for mercy and deliverance. For this thing I befought the Lord thrice, that is might depart from me. My times are in thy hand: deliver me from the hand of mine enemies, and from them that perfecte me. Make thy face to thine upon thy servant: save me for thy mercies sake. Be pleased, O Lord, to deliver me: O Lord, make hast to help mee. Unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee, Lord why castest thou off my soul, why hidest thou thy face from mee.

Fourthly, faithraiseth the heart to expect abundance of mercy from God, and through prayer and supply of the Spirit, to reap profit, and tast comfort answerable to the forrows it hath felt and endured. Great afflictions make place for abundant mercy from God to us, which cannot be received without singular joy on our part. An hard frosty winter makes a fruitful summer: an afflicted state causeth a mellow heart. If our sufferings be from God, we must look for profit by every trouble, unless we will deny Gods wisdome, and challenge his truth or shew our selves, as if we were not his children, nor truly

truely godly, and loving of God. If God throw us Pfal. 90. 50. down, we must wait to be comforted of him, according to the years wherein we have felt afflictions. fay, we cannot think that fuch a thing shallever do us good, that ever we shall escape out of futh a danger, that ever we sha'l fee good dayes after these and these tryals. doth argue great weakness and unbelief. For what care Pfal. 85. 6. not he make for our good; in what diffress and anguish cannot he revive, who calleth light out of darkness, and things that are not as if they were, if we will give glory to his Word by resting upon it? The heart knoweth the bitterness thereof, and the stranger shall not meddle with its joy.

Thus living by faith in times of trial and visitation, doth fit and prepare the heart to thankfulness when light shall shine from on high; and that so much the more, as our afflictions have been the fharper, or of greater continuance. Return, O Lord, how leng, and let it repent thee concerning thy fervants; O fatisfie us early with thy mercy; that we may re oyce and be glad all our dayes. Thou haft turned for me my mourning into dancing; thou hast put off my fackcloth, and girded me with gladness: to the end that my glory may fing praise to thee, and not be silent: O Lord my God, I will give thanks unto thee for ever. If one heal a trifling difease, it neither so bindeth the patient, nor commendeth the Physician : but if one heal us of some deadly incurable malady, O we say then wee could never have met with fuch a Physician, not the like in the world again. Thou broughtest us into the net, thou laidft Miction upon our loins, thou hall canfed men to ride over our heads, we went through fire, and brough water; but thou brong heeft us out into a weattby place. I will go intothy house wish burnt Offerings, I will pay thee my vows.

It will be objected, that in affliction faith seemeth to be most weak, and corruption most stirring.

And true it is, that many doubtful thoughts ascend in Chri-

2 Cor. 4. 6.

Rom. 4. 17.

Pro. 14. 1b.

Pfal. 90.13,14

Pfal. 30. 11,12.

Pfal. 35. 28.

P[al. 66. 11. 12, 13.

Prevention of Objections. That in affliction faith is weak & corruption ftirring. · I.

Christians hearts, partly because they know not that they are allowed to live by faith in an afflicted flate; partly because they judge amis of their afflictions, taking them as arguments of wrath and displeasure, rather then trials of faith, and chastisements of peace. As children through want of wildome are afraid of bugbears : to the errour of our minde raiseth great fear and doubt of that which cannot hurt us peradventure, might greatly comfort us, if rightly understood. This mistaking must be corrected by

faith and spiritual wisdome.

True it is also, we sometime feel more stirring of corruption in time of trouble for a while, then we felt before: but as Phyfick then expelleth hurtful humours when it worketh upon them, and maketh us complain, as feeling them more then when they were let alone: fo doth Gods Phyfick to the foul, even while it is driving out corruption, it makes us feel and complain of it more then ever. The like may be faid of faith which we feel weaker during the time of trial : But striking the Torch, which for the present seemeth to put it out, maketh it blaze : Physick, which for the time weakens, doth tend to strengthen the body : shaking the Tree which seemeth to loofe the roots, fasteneth them deeper; and the same may be faid in this cafe

In afflictions faith is tried, the sweetness of it is not fo much felt, as it is latent, which makes us think it to be brought exceeding low. The strength of the body is put forth in conflicts and burthens: felt when we walk at eafe and liberty. A man may fnew most strength in wrestling, when to his own feeling he discerneth most weakness: and so it is in faith, when the fense is least, the power may be greateft. There is an afflicted strength, which cannot be felt great, though it be fo in truth : and there is an affli ed faith, which is not descerned to be of that force of which indeed it is. But ftrength afflicted, and ftrength decayed; faith afflicted, and faith over-whelmed are much different.

If

3.

If want of spiritual refreshings doth trouble and breed scrouple in us, we must remember that Physick purgative and refforative must not be taken at one and the fame time: To admit of forrows, but on condition that spiritual consolation should drown the feeling thereof, is as it were to wish sufferings without suffering. When God ministreth for the preservation or recovery of spiritual health, it is the office of faith to receive the potion, and further the kindly working of it: which cannot be done unless it give way unto, yea, stir up godly forrow, and wrestle painfully to drive out such corruptions, as God would have removed by them. During battle the Souldier must exercise his skill, valour, and strength in rebelling, subduing, and pursuing the enemie; his refreshing comes when the fight is ended, and the spoil divided. In the dayes of af fliction faith is conflicting with doubts, allurements, corruptions which thew themselves ; if we do not feel those sweet comforts of the Spirit, that our souls defire, let us wait with patience, till the victory be obtained.

And if we would stir up our faith to believe and depend upon God in the days of great tribulations, when all

means of help fail, we must

First, Lay open our sorrows before the LORD, and powre out our complaint into his bosome. Lord, how am I beset with miseries? How do my sorrowes increase daily? I am the man that have seen affliction by the rod of thine anger. Thou hast brought mee into darkness, but not into light. My heart faineth, my strength faileth, my skinne is made old, my sight waxeth dimme, and all my bones are out of joynt. Thou hast bedged mee about that I cannot get out, and made my chain heavy. My lovers and my friends stand aloose from my stroke, and my neighbours stand afar off. But they that seek my hurt doe multiply, they speak mischievous things, and imagine deceit all the day long. I am the re-

Helps to ftir up faith in deep affiictions when all means fail:

1. Pfal. 55. 2.

Lam. 3. 1, 2.

Pfal. 38. 10. Pfal. 22. 15. Lam. 3. 7.

P(al. 38. 11. P(al. 88. 8. P(al. 3.1.

Z 4

proach

Pfal. 35. 2. Pfal. 22. 6. Pfal. 35, 11.

Pfa. 41.7,8,9.

Pfal. 42. 10. Pfal. 88. 14. P[al. 10, 1. Lam. 3. 44.

2.

Pfal. 38.18. Hof. 5. 15. Pfal. 40. 12.

Lam. 3. 42. 2 Sam. 24. 10, 17.

Job. 40, 4. Job 42. 6.

Pfal. 49. 5.

Pfal. 52. 1. Pfal. 35. 27. Pfal. 34. 42 proach of men, the despised of the people, the fong of the Drunkards. False witne fes are rifen up against mee, who lay to my charge things I never knew, and tear mee in pieces with their continual flanders. In mine adversity they rejoyce, they gather themselves together against mee, they revile Without ceasing: they open their mouthes wide against me, and spare not to blaspheme thy Name. As with a sword in my bones mine enemies reproach me, while they say daily unto me, where is thy God. Lord, all this is come upon me, and yet thou standest afar off, and hidest thy felf from my trouble. I try unto thee, but thou hearest not; thou coverest thy self with a cloud that my prayers should not a scend.

Secondly, confess our fins with hatred and godly forrow. The disquietness of my heart, and trouble of my flefh arifeth from my fin : I will therefore declare mine iniquity, I will be forry for my fin : I will acknowledge my self guilty before the Lord. For innumerable evils have compassed me about, mine iniquities have taken hold upon me, fo that I am not able to look up : they are more then the bairs of my head, therefore my heart faileth mee. I have finned, and rebelled, and thou haft not Spared. Loe, I have sinned, I have done wickedly, I have somed greatly, I have done very foolistly. Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth. I abbor my felf, and repent in duft and albes.

Thirdly, take up our hearts for halting through unbelief, and call upon them to rest in the promise of divine aid, affistance, and deliverance. Wherefore Bould I fear in the days of evil, when the iniquity of my heels shall compass mee about, When the mighty man doth boast himself in mischief? The loving kindness of the Lord endureth at all times. He will not forfake his Saints although they be afflicted for a feafon. God is my refuse, who hath pleasure in the prosperity of his fervant, and will draw near for my deliverance, and make

hafte

haste for my help, when forrows environ on every fide. When all succour fails, hee careth for my foul: When my spirit is contrite, and my heart within me desolate, he is at my right hand to sustain, yea, to fave my foul. He will hide his merciful Saint, untill the calamity be over-past. I am poor and needy, yet the Lord thinketh on mee : I am funck deep into the mire and clay, but his hand shall pluck me up, he will fet me before his face for ever. Matvellous things hath he wrought for his people in former times He turned the Sea into dry land, and made way for them through the midst thereof. He led them through fire and water, and by a streatched out arm brought them into a wealthy place. Is not our God from Everlasting, the Holy One, the same for ever? His power is infinite, his goodness incomprehensible, love as great towards his Saints now as ever heretofore. He will fend down from heaven to fave me, he will deliver me out of many waters. When I am hemmed in on every fide, the Lord will provide some way for my efcape: for he can do more then I am able to conceive or think. Thou who hast shewed mee great and fore tronbles, shalt quicken mee again, and shalt bring mee up again from the depths of the earth. When I was inclosed in the womb, my diffress and danger was great, my strength weak, my condition hopeles; nevertheles I was faved by thy power, and by thy providence was brought alive into this world: and should I now doubt of thy help and mercy, because in likelihood I cannot see them? My flesh and my heart faileth : but God is the Brength of my heart, and my portion for ever. The depths of misery are the Lords fittest seasons to refene his afflicted ones. Merciless men will shew compassion in great extremity: and shall not the Lord, who is rich in mercy and loving kindness, extend his favour to me when I am ready to perish? Surely bis Salvation is nigh them that Plat. 85. 9. fear him.

Pfal.22.11,19

Pfal. 34. 18. Pfa. 55.17, 18

Pfal, 40. 17.

Pfal. 41, 12.

Pfal. 66. 6. Pfal. 77.14,15

Pfal, 66.11,12 Hab, 1, 12.

Pfal. 57- 3.

Pfal. 71. 20.

P[al, 22.9,10.

Pfal, 73, 26.

Fourthly,

4. Píal. 86. 7. Píal. 55. 16.

Pfal. 143.7,8. Pfal. 55.1,2.3.

Pfal. 35.17.

Pfal. 40. 11. Verfe 13. Pfal. 86. 14, 15, 16.

Pfal, 89. 46.

5.

Pfal. 56-3:4.

Dan. 12, 1.

Fourthly, Importune the Lord, and direct thy supplications before him. In the day of my trouble I will call upon thee, for thou wilt answer mee. Hear me spedily, O Lord, my Spirit faileth, hide not thy face from mee, lest I be like unto them that go down into the pit. Cause mee to hear thy loving kindnels in the morning, for in thee do I truft. Deliver me from mine enemies: I flie unto thee to hide mee. Lord, how long wilt thou look upon the miseries of thy servant, and keep selence: rescue my soul from the destruction of the adverlary, my darling from the Lions: withhold not thou thy tender mercies from mee, O Lord, let thy loving kindness and thy truth continually preserve mee. Le pleased, O Lord, to deliver me: O Lord, make haft to help mee. O God, the proud are rifen against me, and the affemblies of violent men bave Sought after my foul, and have not fet thee before them. But thon, O Lord, art a God full of compassion and grations, long-suffering and plenteons in mercy and truth: O turn anto mee, and have mercy upon mee, give thy strength unto thy servant, and save the son of thy handmaid How long Lord, wilt thou bide thy felf for ever? Shall thy wrath burn like fire? Remember thy former loving kindnesses which have been of old: remember that I am but dust, and that my dayes pass away like a shadow: remember the reproach of thy fervant, wherewith I am reproached, of them that dwell round about a wherewith the ungodly and prophane have reproached thy pure Religion, and blasphemed thy holy name. Lord look upon mine affliction, and my tears: for I am brought very low.

Fifthly, Quicken thy resolution to trust in the Lord, at all times, even when all other resuge saileth, and none shews himself for thy help. What time I am in trouble I will trust in God: for he shall redeem my soul. He is the God of my salvation, who will send deliverance to his people in the lowest extremity, and vouchsafe mercy to his chosen, above all they expect and look

for,

for, in most convenient season. I cried unto the Lord in the day of my calamitie, and my prayer entred into his ears : therefore will I trust in him as long as I live. Lord I will wait for thy falvation, establish my heart in thy truth, that I be not moved.

Pfal. 55. 19. Lam. 3. 55, 56, 57.

CHAP. VIII.

What it is to live by faith touching the promises of earthly bleffings, temporal prosperity, and good success in the things that we go about.

THe Lord our God, knowing that earthly bleffings be so necessary for the maintenance of this life, that we cannot be without them, bath of his infinite bounty and free grace undertaken, and promifed to make competent provision for his children, that being freed from the cares and troubles of these things below, they might with greater freedome attend upon his fervice, and with more chearfulness run the race of Christianity. O fear the Lord yee his Saints : for there is no want to them that fear bim. The yong Lions do lack and suffer bunger: but they that feek the Lord Shall not want any good thing. Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed. Delight thy selfalsoin the Lord, and he shall give thee the defires of thine heart. The meek shall inherit the earth, and shall delight themselves in the abundance of peace. The meek shall eat and be satisfied. For the Lord God is a Sun and shield: the Lord will give grace and glory: no good thing will le with-hold from them that walk uprightly. Bleffed is every one that feareth the Lord: that walketh in his wayes. For thou shalt eat the labour of thy hands, happy shalt thou be, and it shall be well with thee. I will abundantly blefs Pal. 128.1,2.

God hath made many promifes of earthly bleffings.

Pfal.34.9,10.

Pfal. 37. 3. 4.

Verfe 11. Pfal. 22. 26. Pfa . 37. 19. Pfal. 84. 12,

Pfal. 132. 15. Mat. 6. 33.

* Deut. 5. 16. 6.3. & 12.25,

Pro. 21, 21.

Deut. 5. 33. Exod. 20. 12. Deut. 25. 15.

Pfal. 34, 12, 13

Pro. 3. 1, 2. Verfe 16. Fro. 14. 10. Pro. 9. 11.& 10. 27. Pfal. 91. 16. 1 Kings 3.14.

Exod. 15.26, & 23, 25. Deut. 7. 15. Pfal. 103. 3:

Pro.3.7, 8. & 4. 22. Ifa. 33.15,16.

Vetfe 24.

Job 17. 9. Pfal. 29. 11. Deut, 8. 18.

Pfal. 103.5.

her provision : I will satisfie her poor with bread. Seek yee first the kingdome of God and his righecousness and all these things hall be added unto you. This is that which is fo oft repeated. That it may go well with thee in the land, which the Lord thy God giveth thee.

In special the Lord promiseth length of dayes, health, strength, wealth, favour, peace, joy, good success, safety, good Name: and all these not only to the righteous themselves, but to their children and posterity. You hall walk in all the wayes which the Lord your God hath commanded you, that ye may live, & that it may be well with you, & that you may prolong your days in the land which you shall posses. What man is he that defireth life: and loveth many days, that he may fee good? Keep thy tongue from evil, and thy lips from Speaking quile. My son forget not my law, but let thine heart keep my Commandements: for length of days and long life & peace shall they adde to thee Length of days is in her right hand; of in her left hand riches and honour. By me thy days shall be multiplied, of the years of thy life shall be increased With long life will I satisfie him; and shew him my Calvation. If thou wilt diligently bearken unto the voice of the Lord thy God, and wilt do that which is right in his fight, & wilt give ear to his Commandements, and keep all his fatutes, I will put none of these diferifes upon thre which I have brought upon the Egyptians, for I am the Lord that healeth thee. Fear the Lord and depart from evil; It shall be health to thy navil, and marrow to thy bones. He that walketh righteoully, and speaketh uprightly, he that despise the gain of oppressions, that shaketh his hands from holding of bribes, that Hoppeth his ears from hearing of blood, & Shutte bis eyes from feeing evil he shall dwell on high, his place of defence shall be the munitions of rocks, bread shall be given him, his waters shal be fure. And the inhabitant shall not fay I am fick. The righteons (hall hold on his way, and he that bath clean hands shall be stronger and stronger. The Lord wil give Strength unto his people; the Lord will blefs his people with peace. It is the Lord thy God that givet's thee power to get

wealth.

wealth, that he may establish his covenant which he sware unto the Fathers: Honour the Lord with thy Subffance. and with the first fruits of all thine increase : So shall thy barns be filled with plenty, and thy proffes fall burft out with new wine. Riches and bonour are with mee, yea, durable riches and righteonfness. My fruit is better then gold, and my revenue then chorce filver. In the house of the righteons is much treasure. Ble fed is the man that feareth the Lord that delighteth greatly in his Commandements Wealth and riches shall be in his house t and his righteen fress end ureth for ever. If thou resurn to the Almighty, thou shalt be built up, thou falt put away iniquity far from thy tabernacles : then halt thou lay up gold as duft, & the gold of Ophyr as the stones of brooks : yea, the Almighty shall bee thy defence, and then Shalt have plenty of filver. And God is able to make all grace abound towards you, that ye, always having all sufficiency in all things, may abound to every good work, With all thy getting get underftanding : exalt her, and the shall promote thee, shee shall bring thee to honour, when then doeft embrace her. She shall give to thine Pro. 4. 8, 9. head an ornament of grace, a crown of glory shall she deliver to thee. So hall thou finde favour, and good underfanding in the fight of God and man. Then foult thon walk in she way Safely, and thy foot shall not stumble. Who so bearkeneth unto mee Shall dwell Safely, and Shall be quiet from fear of evil. Because thou hast made the Lord, which is my refuge, even the most high, thy habitation. There hall no evil befal thee, neither hall any plague rome nighthy dwelling. Thou shalt be hid from the scourge of the tongue; neither shalt show be afraid of destruction when it commeth. At destruction and famine shalt thou langh, neither halt then be afraid of the beafts of the earth. And I mill give peace in the land, & ye shall lie down & none shall make you afraid. For thou falt be in league with the stones of the field: and the beafts of the field foall be at peace with thee. When a mans wayes please the Lord, be maketh even his enemies to be at peace with him. Them that honour

Pro. 3. 9, 10. Mal. 3. 10.

Pro. 8.18,10.

Pro. 15. 6. Pfal, 112.1,3.

Tob 22.23,24. Jer. 31. 12. 2 Cor. 9, 8,9.

Pro. 3, 4. Verfe 23. Pro. 1. 33.

Pfal.19.9,10.

Job 5.'21,22.

Lev. 25. 6. Job 5. 23.

Pro. 16.6. 1 Sam. 2, 30. Pfal. 37. 6. Pro. 3. 35.

Pro. 10. 7. Pfal. 112. 6. Pro. 13. 18. a Pro. 10. 6. Pfal. 1. 3. b Pfal. 112.1,2

Pfal. 25.12,13 Pro. 11. 21.

Pro. 14. 20.

Pro. 20. 7. Job 5. 25.

It is necessary to believe those promises.

Heb. 13.5.

me, I will honour. And hee shall bring forth thy righteousness as the light, and thy judgement as the noon day. The wife shall inherit glory. The memory of the Just is bleffed; the righteous shall be in everlasting remembrance. He that regardeth reproof hall be honoured. all Bleffings are upon the head of the just; and what soever hee dorh hall prosper. b Bleffed is the man that feareth the Lord; &c. bis feed fhall be mighty upon earth, the generation of the upright shall be bleffed. What man is he that feareth the Lord? Him shall be reach in the way that he shall chuse. His foul shall dwell at ease, and his feed shall inherit the earth. Though hand joyn in hand, the wicked shall not be unpunished, but the feed of the righteous shall bee delivered. In the fear of the Lord, is strong confidence: and his children shall have a place of refuge. The just man walketh in his integrity: his children are bleffed after him. These and such like be the promises concerning temporal bleffings, which God of his infinite grace and love bath made to the faithful and their pofterity, that we might live by faith, quietly fubmitting our felves to the good pleasure of God in these things, and expecting from him in due feafon such relief as shall be most expedient. This is necessary; for faith in these promises do h kill

This is necessary; for faith in these promises do h kill covetous desires, distrustful and distracting cares. Let your conversation bee without covetous ness; and be content with such things as yee have. For he hath said, I will never leave thee, nor for sake thee. Man is pivy to his want of earthly blessings, and will never cease, with excessive care, diligence, and vexation to hunt after them, till he come to know that God will provide for him. When one hath great friends, which they are known to lean upon, we say of them, such need take no care, they know such and such will see to them. On the contrary, come to one who knows no end of toyling and earing, ask him, why will you thus tyre your self out? He will answer, I must needs do it. I have none but my

felf

felf to truft to So Christ followeth his Disciples carefulness to this door, their unbelief, which did not let them confider our heavenly. Father cared for them. No present estate, (though never fo great) can free the heart from distraction, because it is subject to de ay and vanish: we shall never cast the burden of care off our own shoulders, till we learn by faith to cast it upon the Lord, whose eye is over us for good.

He will never renounce carnal supports, who makes not God the stay of his foul for outward things. He will trust in the abundance of his riches, wildome, friends, or strength, that makes not Godhis strength. The heart of man, being privy to his inability to fustain himself, if he be not underset, will seek out some prop, true or falle, found or rotten, to lean unto. They will go down to Egypt for help, and flay on horses, and trust in Chariots, because they are many, and in horsemen, because they are very strong, who look not to the holy one of Ifrael, feek not to the Lord.

Belief in God brings good faccefs. The Lord will be intreated to showre his bleffings plentifully upon them, that put their trust in him. Pelieve in the Lord your God, fo hall ye be established : believe his Prophets fo shall ye profeer. Men are ashamed to falsifie the trust that is reposed in them : And shall the Lord frustrate the defire of them.

that hope in his mercy.

If we cleave not to the promifes of God made concerning temporal things, we shall adhere to the promifes of life with less afforance. Both promifes flow from one fountain, even Gods everlasting love, are flablished in the same mediatour; and received by the same faith: yearthe promises of life everlasting (as more spiritual and furthest removed from sence) are in themselves more difficult to be believed : fo that our affurance of them cannot be greater, then is our confidence in God for the other which concern this life, fo far as he feeth it to be for our good, and the glory of his great name.

Mat.6.30,32.

1 Pet. 5. 5.

Pfal- 52.7.

Efay 31. 1, & 22, 10,11,12.

3.

2 Chro. 20, 20 I Chro. 5.20. 2 Chr. 16.7,8. 0.8.50 01

2 Cor. 1. 20.

if we be instructed, exercised, and assaulted in both alike.

Christians are oft affaulted touching these promises, & many vertuous and godly men, not duly confidering and embracing them by faith, are much perplexed in themfelves. I faid in my haff (sid David when he fled from Saul and his heart began to faint) all men are lyars; even the prophets, who told me I should be king, have deceived me. Diftrust in the temporal promises of God, bath driven the faithful to many hard, dangerous thifts, and been the occasion of divers slips and some dangerous falls. The examples of Abraham, David, and many others, together with daily experience in all places, do fufficiently tellifie thus much.

Faith sweetneth and fanctifieth unto us the use of all outward comforts under our hands. Meat, apparel, riches, honours (though lawfully compaffed and in abundance possessed) yield but a sowre talt in comparison, are but of small profit, when they be not used in faith Nay, bleffings, not received and used in faith, become Idols, or occasions of Idolatrie : for either we trust in them, or be lifted up in our felves by reason of them. The rich mans wealth is his frong City: he rejoyceth in his riches, and hath in his thoughts to do great matters by them Give me neither poverty nor riches, feed me with food convenient for me : Left I be full, and denie thee, and fay, who is the Lord.

The godly are allowed to live by faith touching these temporal promises, and the fanctified use of Gods bleffings which they enjoy. For feeing God bath given Christ for us, as the Apostle reasoneth : how shall he not with him also freely give us all things. He hath given his Son, the fountain of all good things: what is it then, that he will denie unto us? The promise of Christ before his incarnation was to the Jews a feal of all temporal good things promifed. But we know God hath given his Son, not only to be born, but to die for us: which is an un-

doubted

Pfal. 116, 11. Pfal, 31, 22,

Mark 10, 24. Pro. 10, 15 Pfal. 62. 10. Pro. 30. 8, 9.

The godly are allowed to live by faith as touching thefe promifes.

Rom, 8. 22. Efay 7: 19.

doubted token, that he will denie us nothing that may be

for our good and comfort.

The Lord by covenant hath promised to furnish his people with all needfull bleffings pertaining to this life. He that fcattereth Ifrael will gather bim , and keepe him as a sheapheard doth his slocke. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger then hee. Therefore they shall come and fing in the beight of Zion, and shall flow together to the goodneffe of the Lord, for wheat, and for wine, and for oyle, and for the young of the flocke, and of the herd : their foule (hall bee as a watered garden, and they (hall not forrow any more at all. And I will satiate the soule of the priests with farmeste, and my people shall bee farisfied with goodneffe, faith the Lord, I will make with them a covenant of peace, and will cause the evill beafts to cease out of the Land: and they shall dwell safely in the wildernesse and sleepe in the woods. And I will make them, and the places round about my hill a bleffing, and I will canse the showre to come downe in his featon : there shall bee showres of bleffing. And the tree of the field hall yeeld her fruite, and the earth hall yeeld her increase, and they shall bee safe in their land and thall know that I am the Lord : I will call for corne, and increase it, and lay no famine upon you. And I will mulciply the fruit of the tree, and the increase of the field; that ye hall no more receive reproach of famine among the heathen. I will even betroth thee unto me in faithfulneffe, and thou hali know the Lord. And it hall come to paffe, in that day I will heare, faith the Lord, I will heare the heavens, and they Batt Beare the earth, and the earth hall beare the corne, and the wine, and the oyle. Now feeing the Lord hath by promise and covenant, againe and againe repeted for our confirmation, affured us of all needfull bleffings, it is our duty by faith to make thefe promifes our owne, and rest quietly upon his word, to finde reliefe at such time, and in such measure, as he knowes to be expedient, and may be for our good.

2.

Jer.31.10,11,

Verfe 14.

Ezek 34,25, 26,27.

Ezek. 36. 19. 30, & 34, 29,

Hof. 2. 20,21.

And

3.

Pet 4.19.

Ezek 34.12,13

Verse 14.

Plal. 23.1.

Mat.6.31532.

Pfal. 104.27.

Pfal. 147.9. Iob 38.41. Matth. 6.26.

Deut 32.9. ler.10,16. & 51.19.

And this we may the rather be incouraged unto. confidering the relation which is betwixt God and us: for he is our faithfull creator, wee the worke of his hands : hee is our Shepheard, wee the flock of his pasture : he is our Father, we his children. Let them that suffer according to the will of God, commit the keeping of their foules to him in well-doing, as unto a faithfull Creatour. Call all your care upon him, for hes careth for you. The Lord is my Shepherd, I Shall not want. As a shepherd seeketh out his flocke in the day. that hee is among his sheepe that are scattered : so will I fecke out my heepe, and will deliver them out of all places, where they have beene scattered, in the cloudy and darke day. And I will bring them out from the people, and gather them from the countries, and will bring them to their owne land, and feede them upon the mountaines of Israel by the rivers, and in all the inhabited places of the country. I will feede them in a good pasture and upon the high mountaines of Israel shall their fold be; there shall they lie in a good fold, and in a fat pafture hall they feed upon the mountaines of Ifrael, Take no thought, faying, What shall we cate ? or what shall we drinke ? or wherewith shall we be clothed ? for your heavenly Father knoweth that yee have neede of all thefe things. God is the great Father of the family, who provideth all things necessary for them that be under his government. The eyes of all waite upon thee of thou givest them their meate in due season. Thou openest thine hand, and satisfiest the desire of every living thing. He giveth to the beaft his food, and to the young ravens which cry. It is his property, who is the chiefe good, to communicate his bleffings unto his creatures : much more to compaffe them with mercy that depend upon him. He hath put this naturall affection into Parents. nay into bruite beafts to tender their young ones : & shall not he much more provide for them that crie unto him day and night for reliefe and fuccour ? The Lords portion is his people : Jacob is the lot of his inheritance : and God

is the portion of his people : He hath chosen them, and they have given themselves to him : they relie upon him, and he hath undertaken to make plentifull provision for them. The Lord is my portion, faith my foule, therefore will I hope in him. The Lord is the portion of mine inheritance, and of my cup; thou maintainest my lot. The lines are falien unto mee in pleafant places : yea . I have a goodly beritage.

The Lord by his speciall providence, will make that prosperous unto the righteous which they possesse, be it little or much. There is nothing better for a man, then, that be should eate and drinke and that be should make his soule enjoy good in his labour. This alfo I fam, that it was from the hand of God. And this gift the Lord freely gives to the man, whom he doth approve: To the man that is good in his fight God giverh wisdom, and knowledge, and loy, (to wit) to gather and use earthly bleffings with delight and comfort. The revenues of the righteous are small many times, but their state is comfortable: for the little that the righ cons man hath, is better then much riches of many and mighty wicked ones, who flow in wealth, and excell in power. Better is a little with the feare of the Lord then great treasure, and trouble therewith. Better is a dinner of herbes where love is, then a falled Over, and hatred therewith. God giveth his beloved sleepe. And it is the blessing of God which makethrich, and he adde hno forrow with it.

The patient expectation of the Soints hath confirmed this, that God will not be wanting to his children in things of this life, so farre as may be for their spirituall welfare: I have beene young and now am old, yet have I no: seene the righteons for siken nor his seed begging bread. Hie is ever mercifull and lendeth, and his feed is bleffed. The children of the needie shall be succoured in due season, for God, who knoweth their wants, is faithfull to performe promife.

The Acts of faith in respect of these promises and blesfings are.

Lam.3.24.

Pfal, 16, 5, 6.

Ecclef. 2. 24.

Verfe 26.

Pfal.37.16.

Pro. 15.16,17. & 17.1.

Pfal. 127.2. Pro. 10.22.

4.

Pfal. 37.25,26

The alls of faith in refpe& of these pro-First, mifes,

Aa2

Efay. 30, 7.

Hofea.5.13.14

First, it preserveth from the use of all unlawful meanes. knowing that nothing can prosper, which God approves not. The Egyptian (hall belpe in vaine, and to no purpofe; therefore have I cryed concerning this, Their strength is to fit still. When Ephraim fam his sicknesse, and Judah law his wound then went Ephraim to the Affyrian, and fent to King Jareb ; yet could bee not heale you , nor cure you of your wound. If a man be foundly perfwaded. that the bleffing of God is all in all, he will ply that fare first ; and not undertake any thing, till he fee God witneffing unto him by his Spirit, that he will be with him to bleffe him: which he cannot hope for, if the meanes used to compasse and secure any blessing or good thing, be indirect and finfull, Nay, to hope for bleffed and good fuccesse in an evill course is palpable and groffe Idolatry: what is it but really to acknowledge the Divell (whose direction thou followest for advantage) to be the Governour of the world, and the dispoter of earthly things? then which nothing is more opposite to lively faith Faith fpeaketh on this wife , Better is a little with righteonfnesse, then great revenues without right; more comfortable inrespect of inward peace, the present use of this life, and continuance; which maketh the Believer confult what is just, not what is gainfull, or profitable; what may be compassed by honest courses, not what may be gained by fraud, deceit, coozenage, or other carnall dealing, Againe, faith taketh direction of God in his word in all bufineffes, being affured that his counfell onely is firme and stable, and that course prosperous, which is consonant to his revealed will. There are many devices in a mans heart, neverthelesse the counsell of the Lord, that shall stand. The Lord bringeth the counsell of the Heathento naught : he maketh the devices of the people of none effect. The counsell of the Lord standeth for ever, the thoughts of his heart to all generations. Carnall policies are disappointed, and counfels broken, but the direction of the Lord it shall

Secondly.

Pro.19.21. Pfal.33.10.

prosper.

pro, 16,8.

Secondly, Faith is painfull, provident, and frugall, though not distrustfull, pinching, or niggardly. It shakes off idlenesse, observes Gods providence, takes the opportunity, husbands thriftily what he bestoweth, and ordereth all affaires with discretion. He that rests most confident upon Gods bleffing for all good things of this life. will be most diligent to seek them by lawfull meanes, and carefull to preferve what the bountifull hand of God shall minister unto him. He that is silent, expecting Gods helpe when meanes faile-cannot fit stil when meanes be at hand. nor lavish indiscreetly when his cup runneth over. Labour and providence be imposed of God, whereunto faith doth as freely fubmit it felfe, even when Gods bleffings do flow in abundantly, as it doth heartily wish and expect supply from God in the time of need.

Thirdly, It maketh inquiry into the heart, turneth from evill, and feeketh the face of God earnestly. Confidence in God breeds suspition of our selves, lest any fin should harbour secretly in our bosome, or corruption get head to hinder prosperity : specially if God blesse us not according to promise, the first worke of falth is to ranfacke and fanne the foule narrowly, to find out and remove whatfoever doth offend. I thought on my wayes; and turned my feet unto thy testimonies. Before I was afflitted I went aftray; but now I have kept thy word. The counsell of Eliphaz to lob was good, if he had rightly Job. 22.21,22, applied it; Acquaint now thy felfe with him, and bee at peace; thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine beart. If thou returne to the Almighty, then halt be built up, thou hale put away iniquity farre from thy Tabernacles. This found advice faith digesteth, and with much feriousnesse doth early with the whole heart seeke the Lord, exercise it selfe in the worthip of God, laboureth the reformation of what is amiffe, and composeth it selfe wholy to the prescript rule of his Word. By faith we know, God will draw nigh unto us, if we draw nigh to him; Iam.4.8,10.

Pfal. 119.59. Verle 67.

Job. 5. 8. &. 8.

I Chre. 4.10.

Gen. 28.20, 21

Phil.4.6.

he will lift us up, if we humble our felves in his fight; and if God lift us up, it shall go well; if he be with us, we shall want nothing which may be for our good. This is the way of faith, which cleaveth unto the Lord, and feeketh the accomplishment of his promises, as God hath promised to fulfill them.

Fourthly, It stirreth up to pray without distrustfull, fruitlesse, excessive care : It committeth the cause unto God, and makes supplication to the Almighty. Oh that thou wouldest bleffe me indeed, and inlarge my coast, and that thy hand might be with mee, and that then wouldest keepe mee from evill that it may not grieve mee. If God will bee with mee, and will keepe me in this way that I goe, and will give mee bread to eate , and raiment to put on: So that I come againe to my Fathers honfe in peace, then (hall the Lord be my God. It is the exhortation of Paul, Bee carefull for nothing, but in every thing by prayer and Supplication with thanksgiving, let your requests be made knowne unto God. Now faith turneth precepts into prayers, and maketh request according to the will of God. What God requires, that faith petitioneth for, and in fuch

Fiftly, It feeth riches in God, submitteth to his wifdom, resteth in his love, and so maintaineth a Christian in some measure of contentment. By faith we so embrace the Lord, as that in him we feeke and fee whatfoever is necessary to salvation, and possesse him as the portion of our lot and inheritance, who will keepe backe nothing from us, but what is hurtfull and pernicious. It leaneth upon the everlasting providence of God, and promiseth present succour and supply from him, as in wisdom he knoweth best, and of grace hath promised. I have fer the Lord alwayes before mee : that is, I constantly leane upon the aide of God, and am fastened to his providence, being confident; that when necessity dothurge, hee will be at hand to fustaine my soule; to minister unto my necessity, powerfully to affift and comfort.

Sixtly,

manner.

Pfal 16.8. Pfal.73.23.

Sixtly, In prosperity it keepes the heart in an holy temper and disposition ; (scil.) in humility and meeknesse. free from carnall confidence and pride; and in tenderness and compassion towards them that be in misery, especially the Church, if the be in heavineffe, For the bleffings of God, embraced by faith, fet an impression upon the soule, answerable to those properties in him from whence they flow. What he gives in grace doth worke the heart to humility and tender commiseration. Faith hath learned that power is of God, and that all his gifts are freely beflowed of mercy, without defert; but mercy received doth both humble and mollifie the heart. The godly man having obtained mercy and grace from God, is againe holy pious, kind and mercifull to others. It is the commandement of God. Thou halt not make strong thy heart, nor shut up the bowels of compassion from thy needie brother: But evermore the frame of a believing heart is correspondent to the will and pleasure of God: for faith sets the stampe and Image of God upon the foule.

Moreover, it disposeth the heart to thankfulnesse and obedience : for it preserveth spirituall emptinesse, which giveth a fweet rellish to the mercies of God : and excluding all boafting in our felves, stirreth up to glory in the Lord, and willingly to devote our felves unto his fervice, from whom we have received whatsoever we enjoy. What shall I render unto the Lord for all his mercies towards mee. I will take the cup of salvation and call upon the Name of the Lord, Men looke for thankes for a small kindnesse; for a token, a dinner, if they write but a letter, speake a word, take a journey in our behalfe : Faith reades the name of God in all his mercies, and ferioufly calleth them to remembrance, what then can it doe leffe then magnific the name of God for all his goodnesse? The mercies of God to a believing heart, are as manure to found and good foyle, which maketh it more fertile. Sathan himselse will confesse, that God is specially to be ferved in the dayes of prosperity, for when God asked

Pfal.62.11.

Pfal.86.2

Deut. 15.7.

Pfal.116, 12,13

Aa4

him.

Iob. 1.9,10, him, Haft then considered my servant Job, a just man, &c. He replieth, Doth Job feare God for naught; Haft thou not made an hedge about him ? and faith doth both remember man of his duty, and perswade him to be so much the more ferviceable and obedient as the mercies of God are powred upon him more plentifully. I will walke Pfal. 116.9. before the Lord in the land of the living. When the Churches had reft throughout all Indea, and Galilee, and Samaria, they were edified, and walking in the feare of the A81 9.31. Lord, and in the comfort of the Holy Ghost, were multiplied. Seventhly, It prayeth as earnestly for the fanctification 7. of prosperity, and Gods blessing upon the meanes, as for the meanes themselves if they were wanting. The more we profper, the more earnest be the prayers of faith. For of our felves we have no power to wield a good estate well: nor ability to preferve and keepe it. An high estate is subject to many stormes and tempests : in greatest ease we lie open to most temptations. In the hot Summer men quickly catch cold : & if we pray not earnestly when we prosper in the world, we shall coole in grace. Earthly bleffings be fo fraile, and we of our selves fo weake, that the more we have, the more we stand in need of Gods Pfal.33,16. gratious affistance and support. The Creatures themselves have no power to helpe, can profit nothing unlesse God put forth his hand to bleffe them for our use. This makes that the requests of faith be not formall and perfunctorie, but effectuall, fervent, arifing from a true confideration of the weaknesse and impotencie of the creature to fustaine and uphold us. And thus to live by faith in the abundance of all things makes way for patience. concentednesse, found peace in the depth of misery, when we be left naked and destitute of all humane aide. For if when we enjoy meanes, we leane not upon them, but upon the Lord; when they are taken away, we shall not fall, our flay remaining. Eightly, It makes heavenly-minded in the use and pos-

festion of a prosperous estate. As it receiveth all earthly

bleffings

bleffings from God, as pledges of his special love, and part of their childes portion : fo it windeth and pulleth up the foule to God againe. Looke what love-tokens are to linke the hearts of welwillers, and bring them together, or to preferve, renew, and increase affection amongst friends: fuch force have the good things of this life to life up the believing heart to commune with the Lord. And fure prosperitie is the fittelt leason for heavenly contemplation : the leffe trouble lieth upon our ffate, the more liberty we have with freedom to thinke upon such things as concerne our eternall inheritance. Besides, faith cannot favour earthly bleffings, unleffe it tafte his love, and feed upon his goodnesse in them. If being invited to a Noblemans Table, he be pleased to carve a bit upon our Trencher, that is better then all the feast. The love of God, giving us earthly things to enjoy, is that which giveth them the best relish. And if we taste the sweetnesse of his loving kindnesse in these things, we cannot but defire, and long to be refreshed with fuller communion with him

Ninthly, Faith breeds godly jealousie and suspition, left the heart should be drawne away with the pleasing delights of things transitorie. For by grace we are made conscious of our owne weaknesse, and of the snare that is in every creature to take and intangle us. Prosperity is pleafing, but dangerous. Children quickly furfet on fweet meats : Cozening companions give flattering speeches. Long peace begets idlenesse: Povertie is more fertile of men : plentie of riot, nicenesse, ease, and such like. Blustering windes cannot pull the cloake from the traveller, who casts it off in the heat of the Sunne. We have examples of many great worthies, who have caught much hurt in prosperity. Rest hath effeminated many Captaines, who could never be crushed or overcome with the terrors of warre. Soft fands fwallow more ships, then bard rockes split afunder. This makes the waking believer circumspect to examine his heart, and watch over it,

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Ann

how he performes holy duties, how he entertaines holy thoughts, how his affections move towards that which is above, lest he should miscarrie upon the sands,

10. Iob. 2,25,26.

Tenthly, It mindeth us of our change, even when our mountaine feemeth strongest. The thing that I greatly feared (faid lob) is come upon mee, and that which I was afraid of is come unto mee. I was not in safety, neither had I rest, neither had I quiet: I alwayes thought upon my change, and looked for an alteration of mine eltate, The longest day hath night at length entring : yea, there is no winde which may not blow raine, if God be fo pleafed. Estates which have the longest periods of prosperity, be at length exercised with afflictions; and there is no condition fo fure and peaceable, but may turne tempestious on the sudden, should not God be more gratious. This being in it felfe apparant, and confirmed by infinite examples, cannot be hid from the piercing eye of faith, which is spiritually wife to discerne aforehand, what events we are subject unto in this vale of teares. Nature by inflinct giveth unto unreasonable Creatures a facultie, which maketh them afore-hand apprehensive of that which is ready to ensue: The wifedom which is from above, maketh the Lords children fenfible in like kinde, that as Iob, fo they, in their greatest calme foresee how Gods hand may change for their exercife.

Pro.22.3: & 27.12. Nor doth faith onely foresee danger, but prepare for it. The wise man seeth the plague and hidethhimselfe. The believer hath learned by due consideration, how wanting he is in wisdom, and weake in strength to stand when God trieth; and so renouncing his wit and strength, he slieth unto God, and holdeth him, as he who hath been, is, and must be for ever his salvation; and looketh unto Christ the Author and finisher of our faith, who hath received commandement of the Father; that he should not onely call us, and bring us into the state of grace, but also raise us up at the last day; who is that great God and Saviour, who

will

will keepe his from every evill worke unto his heavenly kingdom.

This matter may be exemplified in fome particular, feil. how we are to live by faith in the use of meate and

drinke.

First, By faith we learne out of the Word of God, who have sonne-like interest and title unto the creatures, what creatures are sanctified unto our use, and how each man must fanctifie them unto himselfe by a reverent and holy use. As that the person must be in covenant, resting upon Christ for salvation, and giving himselfe unto the studies and sincere unpartiall practise of holinesse; the food must be lawfully gotten, provided with wise respect of our place and meanes, without distracting care, or exquisite curiosity and nicenesse; received with thanksgiving, as from Gods hand, and used as in his sight and presence, for such ends and purposes as he hath appointed.

Secondly, It receiveth them not as the fruit of our forecast, labour, or desert, but as gifts of Gods bounty, yea, as gifts of b the gratious covenant, proceeding from the free love of God. For in the covenant of grace God promifeth not onely to write his law in our hearts, and to forgive our fins, but also to conferre temporall bleffings, as they shall be serviceable to us in our journey towards Heaven. Men that make a great purchase, defire to have some part in present possession: and our gratious God, making promile of eternall happinesse, doth give earthly bleshings in hand, as pertaining to that heavenly possession, which we shall enjoy hereafter. Now as God gives temporall things to his people in covenant, fo doth faith receive them as tokens of speciall good-will and favour in Jesus Christ, in and through whom of free grace, fonne-like right and title to the creatures is restored, which by sinne and disobedier ce was forfeited. And these considerations strike the heart with reverence, inflame it with love, and raife an holy regard and care not to abuse this grant of mercy, breeds an acknowledgement of our unworthinesse of any

How to live by faith in the vie of meate and drinke.

I Tim. 4.4,5.

Titus.1.15.

2 Theffe. 3.12

2. d Pfal.10431. & 145.15, b Pfal.23.5.

Hof. 2.18,19. Ezek. 37. 24,

Heb. 1.2.& 2,

mercy,

Gen.32.10,

mercy, admiration of Gods provision, and contentation with the least bleffing of God.

Thirdly By faith we are taught that man liveth not by

3. Deut, 8, 3. Matth. 4.4.

Pfal, 104.15:

Thirdly, By faith we are taught, that man liveth not by bread only, but by the providence of God, and his bleffing upon his own ordinance. It is not the nature of the thing it selfe fimply to nourish; if Gods bleffing be not upon it, it can afford no refreshing. Bred strengthens, wine comforts the heart by his ordinance and application of them to that use: but the blefsing is not in the creature, it comes from above, Bread nourisheth when it is Gods hand or meanes to confer strength and vigour: but if he plucke away his hand, it is but a deafe nut. Thou maist eate, and not be filled; drinke, and not be satisfied. Thus it is noted of the Israelites, The Lord sed them with Manna, but sent leannesse into their soules.

Hof.4.10. Hag.1.5,6. Mich,6.14,15 Pfal.1.26.15.

15 If

This perswasson, sinking deepe into the believing heart, taketh it off the creature, and lifteth it unto the Lord in carnest and pertinent prayer, that he would of his grace vouchsase unto us, as leave to use his creatures, so his blessing upon them, that the food we receive may do us good, we feeling the nourishing vertue thereof, and that with joy and cheerefulness. The prayer of faith, for Gods blessing upon the creatures, when they are set before us should be no lesse earnest, then for the mercies themselves if wanting. For there is no more possibility in meate of it self to nourish without Gods blessing, then it is for man to live

I Tim.4.4.

without meate.

Beza annot. major.in.1.Tim

Hofea.z.g.

Calvin in Pfal. 8. Verse.8. Moller ibid. Fourthly, It teacheth to be heavenly-minded, labouring to taste Gods goodnesse, and feele his gratious presence with our spirits at our sweetest feasts. And this is the best sawce to all meates, which giveth the them daintiest relish. When we sit downe to meate, we come to a lively Sermon of Gods bounty and love: for the bread we feed upon is not ours, but the Lords, all the provision are gifts of his mercy in Jesus Christ. And the more sensible the creatures are, the more pleasant and delightsome to our palate; the more should we be affected with the sense of Gods love and favour.

Fiftly, Faith worketh the heart to sobriety and moderation, watchfulnesse, and feare lest it should be enfnared and drawne away with these delights. To sobriety in affecting, and in using earthly things? To sobriety in thought, that we suffer not the mind to be taken up with cogitations, what we shall eatenext, how we may gratisfie the palate; Sobriety in desire, that we long not after dainty meate; for such longing esseminates the minde, engenders and feeds passion, and makes way to hardnesse of heart; Sobriety in receiving them, for the strengthening of nature, and not to the dulling of our spirits.

For faith raifeth the heart to more spiritually delights, and guardeth the appetite, that it range not immoderately after sensual things. The word of grace teacheth to live foberly, and faith receiving this word worketh fobrietie in earthly things, refreshing the foule with spirituall fweetnesses, and watching against intemperate cherithings, that they winne not ground. As a man, that hath tooke in the tafte of the best creatures, cannot forth-with feed on that which is course, meane, no way to be compared: fo a Christian, who by faith hath tasted the love of God, which is better then wine, the comforts of the word. which are sweeter then honey to the mouth, he cannot affect (as sometimes before he did) those sensual delights, which carnall men (who know no better) follow with greedinesse. If earthly delights creepe upon us it is because the exercise of faith is neglected, which must conscionably

be renewed againe.

Moreover, a Christian believer comes to his Table with an holy Jealousie, remembring that a snare is laid for him in every creature. Sathan is a cunning sowler, who hath his baits laid screetly to catch us, where we least suspect. The Snake lurketh in the fairest graffe: and the most dangerous grins are set in our lawfull liberties. And through neglect to keepe up our watch, these of take, when others misse. More perish through the abuse of things lawfull, then by the practise of what is simply unlawfull. They

Titus. 2,11.

Cant.1.2. Pfal. 119.72, 103. Pfal.36.9. Jer.31.14. Pfal.63.3,6.

X

Iude Verfe :2. | Mat.24 38,39

lob 1.5.

Pro.23.1,2,3.

6. Deut.8.10. 1 Tim.4.4. are spots in the feasts of Charitie, who feed without feare, Eating, drinking, building, matter of marriage, the world shall be drowned in these, when Christ comes to Judgement. How many times do the best offend in lawfull things? The pleasure, we take in these things, how insensibly doth it steale the heart away from spiritual delights? how doth it indispo e the frame of the soule to heavenly exercises? how doth it cherish wrath, and softer unbridled passions? Dainty meates are very dangerous and deceitfull: for the sensible delight they give, whereby the appetite is inordinately moved after them, doth presse downe the soule, that it cannot mount alost in spiritual contemplation: These evils faith doth wisely foresee and watch to prevent

Sixtly. It lifteth up the foule in thankelgiving. Our Saviour bleffed the Table as well by praifing God for his mercy, as by prayer for a bleffing. The creatures are not ours, but the Lords; we must not meddle with them before we have craved leave : and when we have made use of them for supply of our necessity, we must not forget to returne praise. If men borrow ought of their neighbour, when they bring it home, they forget not to give thankes. Great is the mifery of man if he want these outward comforts: and the greater our milery without them, the more incomprehenfible is the Lords mercy in supplying our necessities. The providence of God in ministring daily food is no lesse wonderfull, then was his feeding of Ifrael in the wildernesse with Manna and Quailes from Heaven: for as we are not fed as they were, so are we preferved from their necessity. That the earth should yeeld her increase for our daily sustenance, so as we feele no extremity, is it not as great a bleffing, as to be supplied from Heaven, when we are brought into diffresse? who would not chuse rather never to be sicke, then to recover by miracle? what man would not rather enjoy the constant benefit of eye-fight, then to be restored after long blindnesse? Besides, they be not simply favours which for the present fustaine

fuftaine nature, but they are some small pittance of our childs portion, pawnes of our heavenly inheritance; which doth adde much unto their Iwestnes. If friends be absent. a letter, a token ferves much to maintaine love and kindneffe : now these be some of those love-tokens, which our heavenly Father fendeth unto us, that he might draw our love unto him.

Seventhly, Faith is frugall, compassionate, industrious. After we have beene refreshed, it suffers not the meate. which remaineth, to be loft, but referveth it for good ufe. At greater feasts it is mindfull of the poore; at ordinarie meales it remembers the affliction of lofeph, regardath the worke of the Lord, and confidereth the operation of his hands. For the mercies of God, received by faith, do leave an impression of his mercy upon the soule : and so our compassion towards others is increased as the mercies of God are multiplied upon us. Daily refreshing requesh the continual remembrance of our infirmities, and begetteth a lively fense of the miseries of them that want and fland in neede. And when vigour of Minde and body is repaired, it fetteth us about the worke and bufineffe, where. unto we are appointed of God, God gives none food to live idle. Men looke for worke from them to whom they give meate, drinke, and wages and shall not we labour in the worke of God, who live daily on his allowance.

John 6.12

Amos 6.6. Efay 5.12.

CHAP. IX.

What it is to live by faith touching the Commandements, which God hath given for direction of our lives, according to which we ought to wilke.

IN the word of grace the Lord calleth for univerfall, ve-I luntary, fincere, uniforme, constant obedience; and promiseth both to inable his Children to doe what is plea-

fing,

The Lord calls for willing, chearefull, universal, unfained constant obedience, Gen. 17.1.

Exod.19.5.
Deut.5.29. &

6.2. Deut. 6.17.

Deut. 28.1.

Iofh. 22.5. & 23.8. & 24 14 1 Chro. 28.9.

Pfal.106.3.

Luk. 1.74.75.

Pro.23.17.

Pfal. 25.12. Deut. 30.6.

fing, and to accept of their willing, though weake fervice. The first of these branches is apparant and well knowne to them that be any whit exercised in the word : the second hath beene proved at large already : nevertheleffe that weake Christians might have in readinesse some grounds of faith in these particulars; it will not be superfluous to point to some passages of Scripture where they may fee them confirmed. That Christians are bound to ferve God willingly and chearefully without constraint, universally in holinesse and righteousnesse, unfainedly as in his fight, all the dayes of their life, constantly in all eftates unto the end, thefe few texts may be fufficient to prove. I am the Almighty God, walke before me, and bee thou perfect. If ye will obey my voice indeed, and keepe my coverant, then yee shall be a peculear treasure unto me above all people. O that there were fuch an heart in them, that they would feare me, and keepe my commandements alwayes that it might be well with them, and with their children for ever. You shall diligently keepe the Commandements of the Lord your God. If thou halt hearken diligently unto the voice of the Lord thy God, to observe and to doe all his Commandements which I command thee this day, the Lord thy God will fet thee on high above all the nations of the earth. Take diligent heede, to do the commandement and the law, which Moles the Servant of the Lord charged your to love the Lord your God, and to walke in al his maies, and to keepe his Commandements, and to cleave unto him, and to ferve him with all your heart, and with all your foule. Bleffed are they that keepe judgement, and be that doth justice at all times. To this end are we delivered out of the hands of our enemies, that wee might serve him without feare, in holinesse and righteousnesse before him all the dayes of our life. Be thou in the feare of the Lord all the day long.

And looke what service the Lord doth expect and call for, that he will enable his people in covenant to perform, What manis he that feareth the Lord, him will be teach in the way that he shall chuse. The Lord thy God will circumcise

thine

thine beart, and the beart of thy feed, to love the Lord thy God with all thy heart and with all thy foul, that thou maift live. And thou halt return, and obey the voice of the Lord, & do all his commandements which I command thee this day. And I will give them an heart to know me, that I am the Lord, and they hall be my people, and I will be their God: for they shall return unto me with their whole heart. will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them an heart of flesh. I will fave them out of their dwelling places, wherein they have finued, and will cleanse them, so shall they bee my people, and I will be their God. And David my fervant ballbe King over them, and they shall all have one shepberd: they fall also walk in my judgements, and observe my statutes and do them. In that day sing ye unto ber. A vineyard of red wine. I the Lord do keep it, and will water it every moment : lest any hurt it, I will keep it night and day. Surely shall one fay, in the Lord have I righteonsnels and strength. Those that be planted in the house of the Lord, Shall flourist in the courts of our God. They Shall still bring forth finit in old age; they shall be fat and flourishing. Sin shall not have dominion over you. Now we are delivered from the law, that being dead wherein we were held, that we should force in newness of spirit, and not in oldness of the letter. I can do all thingsthrough Christ which streng : beneth me.

The obedience of the faithful, which through the power of grace they perform, is weak & imperfect, but pleafing and acceptable unto God. The Lord taketh pleafure in them that fear him in those that hope in his mercy. The Lord taketh pleasure in his people: he will be ausifie the meek with salvation. In every nation he that feareth God and worketh righteousness, is accepted of him. The Lord by Moses did oftentimes tell his people, that they offering up their facrifices, such as he commanded, they should be accepted: which is often repeated by the Prophets. Thou shalt make a plate of pure gold, and grave upon it like the engravings of a

Verle 8.

Jer. 24. 7.

Ezek. 11. 19.

Eze. 37. 23,

Ifa. 27. 2, 3.

Ifa. 45. 24.

Pfal.92.13,14

Rom. 6. 14. Rom. 7. 6.

Phil. 4. 13.

The Christians obedience is imperfed, but pleafing.

Pro. 12. 22. Pfal. 147. 11.

Pfal. 149. 4. Acts 10. 35.

Levit. 1. 3, 4, & 22. 21. & 23, 11.

fignet, Holine's, to the Lord; and it shall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things which the childred of Ifrael hall hallow in all their holy offis Exe. 28. 36, and it shall be always upon his forehead, that they may be ac-28. cepted before the Lord. All the flocks of Kedar Ball be gathe-Elay 60.7. red to zether, the Rams of Nebaloth Ballminister unto thee: they shall come up with acceptance on mine altar. The Priefts Shall make your burnt offerings upon the altar, & and your Eze. 43.27.8 peace offerings, & I will accept you faith the Lord God. Then 20. 40, 41. Ball the offerings of Judah & Jerusalem be pleasant unto Mal. 3. 4. the Lord, as in the daye of old, and as in fermer years. Then shalt thou be pleased with the facrifices of sighteonines: wish burnt offering, & and whole burnt offering. Hereunto Pfal. 51. 19. may be referred the Prayer of the Prophet Let the words of my mouth, & the meditation of my heart be acceptable in thy Pfal. 19.14. fight O Lord my frength and my redeemer, Accept I befeech thee, the free-will offerings of my mouth, O Lord, & teach me Pfal 110. 108. Deut. 33. 11. thy judgements. There be many other testimonies to the same purpose. I bifeecb you therefore brethren, by the mercies Rom. 12. 1. of God, that ye present your bodies a living facrifice hely, acceptable unto God. I am full, having received of Epophro-Phil. 4.18. ditus the things which were fent from you, an odour of a (weet fmel, a facrifice acceptable, wel-pleasing to God. But to

1 Pet. 2. 5. Col. 3. 20. Heb. 11. 5.

Heb. 13, 16,

Faith is neceffary to the leading of a Christian life. And this faith is most necessary to the leading of a Christian life, soil to adhere and stick fast unto the commandements, rest upon God for ability to do what he requireth, and that he will accept what sincere and unsained service, though weak and imperfect, is tendered unto his Highness.

do good, and to comunicate forget not for with (uch facrifices) God is well pleaf d Yee also, as lively stones are built up a spiritual house, an hely Priesthood, to offer up spiritual sacri-

fice, acceptable to God by fefus Christ. Children obey your pa-

rents in all things, for this is well pleasing. Before his tran-

flation Enoch had received this testimony, that he pleased

For the word of grace, which commandeth to believe

the

the free mercy of the Lord to the pardon of fin, teacheth us to deny ungodisness and worldly lusts, and to live godly, justly and soberly in this present evil world. Such as give up their names to Christ, must not look to be lawless; but they come to take a yoak upon them, and stand obliged to sulfil the law of Christ, called the new Commandement.

Tit. 2. 11,12

Mat. 11.28,29. John 13.34.

Want of believing the precepts is the cause, why many do still continue in the practice of divers things inconvenient, and suffer inordinate passions to hold them under. Ignorance or carelesness in this point, is the cause why some of the better fort of people are off and on, now forward then backward, scarce settled or stayed at any time: not knowing how to set upon the practice of repentance; how to begin or to proceed therein: Whereas this faith much availeth to the surthering of the dear Children of God in a godly course, the shunning of evil, and the practice of holiness.

Heb.11.5.7,8,

True faith is an obsequious confidence, which carrieth a man whitherfoever he shall fee the Lord to go before him. By faith Henoch walked with God : Nont builded an Ark : Abraham offered up his fon Ifaac : Mofes refuled to be called the fon of Pharachs daughter. Our pretent faith or trust in God is but commen urable to our fidelity in his Commandements: ere we can make a faithful plea for mercy, Gods will neglected must be executed, either in act, if the object be present, and may be prosecuted; or in fincere and constant resolution, if abilities and opportunities required to execution of what we refolve upon, be altogether wanting, or our endeavours upon inevitable occasions hindred. Faith workerh by love, which constraineth men to do the will of God, and submit themselves to his holy Commandements. The strength of faith to it feveral objects is uniform, that affurance of forgiveness cannot be greater then care of obedience. The very consciousness of any one sin, whereunto we have been indulgent, will be of like force to withdraw our affent B b 2 from

Gal. 5. 6.

from Gods mercy, as the light or pleasure of that sensual object was to cause us to transgress any port of his will revealed. The same strength, beauty had to allure unto adultery, will that foul sin, unrepented of, have to divorce our souls from Christ. Nay, nor can we sail in practice of this or other Commandement, without a precedent defect of that saith, which only can firmly unite us unto Christ: whereby likewise were it firm it self, we should affent unto every precept of God as much better then any incompatible good.

That act cannot please God; which is not animated by faith: for it is but the naked carkass of a good work, without life or soul, if that be wanting. It is faith, which impelleth to work righteousness, and putteth life and vigour into the work wrought: so that the best works of the regenerate be dull and liveless, if faith be dormant,

and put not forth it felf for a time.

And when a Christian knows not, whether he shall have strength to do what God requireth; nor whether God hath given him any promise, that his burden shall be made light, and that Christ will bear the greatest part of it for him, it must needs be very tedious and troublesome; it will occasion many fears and doubts, deadness, and unchearfulness. This killeth the heart of right good Christians, when they are ignorant, or not throughly informed, that God will make them able and fit for fo great a work, as the leading of a godly life. But if they have this faith as a foundation to uphold them, they shall sooner wade through their doubts, and grow out of their fears, as knowing that God will be ever with them for their affistance. Who doth not know, that when some certainty of falvation is obtained, yet for all that, in asmuch as it is but weak, they have many heart-griefs for this, that they fee they have a wearifome pilgrimage to go thorow, and little knowledge and perswasion of any great guiding of them through all the fears and difficulties of it? A Christian that hath this confidence confidence, that God will strengthen him to every good work, he shall go about it with heart and chearfulness; he shall be encouraged to pray as his necessity shall give cause; he shall be kept from sainting and dismayedness, when his strength is not very great; and rise up again when he is sallen. But if he be not well grounded in believing, that God will build him up more strongly from day to day, and perfect the good work in him which is begun, he shall very much stagger and go back. If a chief & main post in a building be wanting, will not the whole house be soon shaken; so if a Christian, who must reform his life, go about it, not resting upon the grace of God in Christ to be made able, he may be sure he shall want a main help hereto, even that which may shake all that is set up.

Sundry true-hearted Christians, very conscionable in their conversation, be yet much discouraged by reason of the infirmities of their best duties, and have little comfort in any thing they do, because they question what acceptance their poor service bath with God. And though they defire to please him, willing in all things to live honeftly; yet still looking upon their frailties, they hardly admit any comfort, became they come fo far short of what is required. Whereas, if they were well inftructed and affured of this, that although, by reason of their corruption dwelling in them, they can never offer up any facrifice to God without blemish and spot (for which God might reject all, which they offer unto him) yet offering them up in the Name of Christ they shall be accepted and rewarded; this would put life and courage into them, and make them perform all holy duries with more chearfulnels and conflancy, to the glory of God, the comfort of their fouls, and the good encouragement of others. Confidence in God to be accepted, what tedious disputes would it remove? What temptations would it cut off? What difcouragements would it trample under feet? What firength, vigour, resolution and forwardness in Bb & wel-doing

Heb. 13. 18

wel-doing would it nourish and conserve? The sharpest spur to incite unto, and encourage to go forward in the works of holiness, is affiance of favourable acceptation.

Christians are allowed to believe that God will enable to obedience. Jer. 32, 39, 40 Every Christian is allowed to believe, that God will strengthen him by his grace to walk in obedience, and make him able, through the hearing of the Scriptures, to cast off his old conversation. For God hath promised in Covenant, that he will teach them the way that they shall chuse, guide them with his eye, and put his fear into their hearts, that they shall not depart from his Commandements. The spirit of grace is promised, and given to all true and uestained believers, to lead them into all truth and holiness. As many as be the children of God, they are led by the Spirit of God; and the law of the Spirit of life, in Jesus Christ, hath freed them from the law of sin and death.

Rom. 8. 14 Verse 2.

> The Lord, when he fendeth forth his fervants upon any message or business, doth evermore promise, to be with them, to aid and affift them in the execution of it. Thus the Lord promised to Moses, Go, and I will be with thy month, and teach thee what thou (halt fay. Thus our Saviour to his Disciples, Lo, I am with you alwayes, evento the end of the world. And thus David encouraged his fon Salomon, be frong and of good courage, and do it ; fear not nor be dismayed for the Lord God, even my God, will be with thee ; he will not fail thee nor forfake thee, until thou haft finished all the work for the service of the house of the Lord. And the same promise belongeth to them, that vield obedience to his Commandements: for the work is his, and he will not fail nor forfake them, that fet their hearts and fouls to feek him, and do the thing that is good is his fight.

Ezod. 4, 12. Mat. 28.19,20

Whatsoever the Saints have and may beg in prayer, according to the will and pleasure of God, they are allowed to believe that they shall obtain it, and be answered in their requests with favourable acceptation, so far as shall

Jer. 1. 7, 8. Josh. 1, 9.

be for their good, and the glory of God: but the fervants of God have and do beg grace to bring forth fruits worthy repentance and amendment of life. I will run the race of thy Commandements, when thou shalt inlarge mine beart. Teach me the way of thy statutes, O Lord, and I shall keep it unto the end. Make me to go in the paths of thy Commandements, for therein do I delight. Teach me thy way, O Lord, I will walk in thy truth: unite my heart to fear thy name. Lead me in thy truth, and teach me : for thou art the God of my Salvation, on thee do I wait all the day. Hold up my goings in thy paths that my foot feeps flip not. Teach me thy way, O Lord, and lead me in a plain path because of mine enemies.

The faithful have bound themselves, by covenant and oath, to keep the righteous judgements of the Lord. have fworn, & I will perform it, that I will keep thy righten ous judgements. But they came not to this covenant and oath, as trusting in their own strength, but in affurance of divine affistance; as the Prophet prayeth, I will keep thy flatures, O for fake me not utterly. Incline my heart unto thy testimonies, and not to coveronfness. Order my steps in thy word, and let not any iniquity have dominion over me. Make thy face to thine upon thy fervant, and teach mee thy

fatutes, of at clo condition in the rest and God will perfect the faving work, which he hath begun in any of his children : for the gifts that flow from his eternal and free grace are without repentance. God, who calleth us according to his putpole, is faithful, whowill also confirm us onto the end; that we may be blamelefs in the day of the Lord Jefus Chrift. Paul faith, belived by faith in the Son of God, by whom he was strengthened with ability to perform whatsoever was required of him. Notwithstanding all the hope of help that he had, yet he complaineth of the rebellion of his flesh, which did mightily refift the Spirit in him: But still be was confident in the promise of God, that he should be delivered from every evil work, and preferved unto the 2 Tim, 4. 18. B b 4 hea-

Pfal. 119. 22.

Verfe 33. Pfal. 86. 11.

Pfal. 25.5. Pfal. 17. 5.

Pfal. 27. 11.

2 Kings 23.2. Pfal.119.106 Nehem. 10 20

Pfal. 119. 8. Verfe 36. Verfe 133. Verfe 135.

I Cor. 1. 8,9. Phil. 1. 6. 2 Thef. 5. 24.

Gal. 2, 20. Phil, 4. 13.

Rom. 7. 19.

Acts of faith touching obedience re-

quired.

Pfal. 119, 97, 98, 99.

Pfal. 119. 24.

2.

1 John 5. 4.

Phil. 3. 8.

Mat. 13.44.

heavenly kingdome. Now in all this Paul had no peculial prerogative above other Chailtians: but what he expected from God, they may all hope for.

The acts of faith touching that obedience, which we

owe unto God in Christ, are thele or the like.

First, it makes a man wise to discern what is lawful, good, and seasonable, both in respect of the work, the means, and circumstances of it. David saith, he was wiser then his Enemies, then his Teachers, then the Antiene: and he renders the cause thereof, from the work of his faith; for thy testimonies are ever wish me, they are my meditation, and the men of my councel with whom I advise,

Secondly, It curbs and bridles inordinate passions, and overcomes all impediments, temptations, difficulties and allurements to the contrary, This is the victory whereby we overcome the world, even our faith. For faith being wel-rooted, possessing the heart, and having its force united by close reposal therein, commands every delight, affection or pleasure of our sonls, and breaks the violence of every inclination contrary to such motion as it suggests; seeing no hopes can be equal to the reward which it proposet to the constant and resolute, no fears comparable to the terrours which it represents to the negligent or slothful followers of such courses as it prescribes.

What? that faith sets an inestimable price upon the pearl of the Gospel, accounting all other things as dross and dung in comparison; which causetha free and advised renouncing of all interest in the world, the slesh, and all their appurtenances, for assurance of it, with as great willingness as good husbands for sake base tenements, and hard-rented leases, to compass some goodly royalty and large possessions, offered them more then half for nothing.

Again, faith fighteth against temptations and inticements unto fin by the power of Christ, which cannot be

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vanquished. Sathan and the world are too strong for us, standing in our own might : but by the grace of God. leaning upon his power, we remain invincible. The strength of nature is corrupt, feeble, and defiled through fin; and therefore the truth which it takerh hold of, it hath not effectually. But faith hath joyned with it the inspiration of God, and the power of the holy Ghoft, and therefore it taketh hold of the truth effectually. Wherefore this difference is not in the truth it felf, but in the mean and inftrument whereby we embrace it. Hereof it commeth, that by faith we are changed, but in the other case we remain the selfesame that we were before. A clear testimony of this we have in the Gospel. Christ set forth to the young-man, what he should do to obtain falvation: but when he heard, he was not perfwaded to obey, but wentaway forrowful. Contrariwise Matthew, fo foon as he was called, embraced the fame with fo great faith. that he left his money and Customer ship, and straight-way followed Christ. And Zachens when he had heard of the Lord, that he would turn in unto him. he not only received him into his house with a glad heart, but also offered immediately to distribute half his goods to the poor, and to reftore foure fold, if he had defrauded generates. He we come David to at high delign any man.

Indeed passions are not so bridled, nor corruptions so killed that they do not stir, and resist the work of faith: But the force and power of them is so far subdued, that they shall not raign, or bale us ordinarily to that which is evil. Whatsoever inordinateness saich can espie, it doth presently condemn before the throne of grace, and endeavour the killing of it by the power and efficacy of Christs death, which it doth happily effect in measure, and by degrees. Hast thou then been long kept under of some violent passion, strong corruption, or ensoming vice, against which thou hast resolved and resolved, but not prevailed or gotten victory? Get thee to Christ, and

Mat. 19. 21.

Mit. 9. 9.

Luke 19. 8.

by faith thou shalt draw vertue from him to cure thy infirmities. Die to thy felf, renounce the broken reed of thine own free-will, which hath so often deceived thee: and put all thy trust in the grace of Christ, and it will crucifie the old man, and give him his deaths wound, weak in thy felf, and ftrong in the Lord, and through faith thou shalt be more then conquerour. Dig up the fallow ground of thy heart, that the word of the Kingdome may take deeper root in it, raife thy foul to an holy admiration of the promises of life, thir up thy felf to cleave and adhere firmly to the grace of God: as faith increafeth, the power of corruption will languish and decrease. Admirable is the efficacy of faith well planted in the heart, it casteth down strong holds, and brings every

imagination into subjection.

Thirdly, It inableth to obey : for it purifieth the heart, feafoneth every faculty of foul reasonable and fenfual, qualifieth and strengtheneth our natural inclinations to good, and altereth the tafte of every appetite. By faith we are partakers of the divine nature : by faith Christ dwelleth in our hearts : by faith we receive the Spirit of promise, who is greater then he that is in the world: No marvelthen, if that be fweet and delightful to the believing heart, which is tedious and irksome to the unregenerate. How came David to that high delight in Gods fervice, that he loved the commandements of God more then thousands of gold and filver, the honey and the honey comb? That he role at mid-night to meditate in them, was it not by faith? The grace of Christ, the power of the Spirit, and the word of life, do change the disposition of the soul, so far as they enter and be received into it . But by faith their vertue is defused into the whole Maffe.

Fourthly, Admirable in force and efficacy is the perfwafion of faith, above all the Oratory in the world All the common inducements taken from profit, pleasure, honour, what poor and weak engines are they to the irre-

fiftible

2 Pet. 5: 4. Ephef. 3. 17. 1 John 4. 4.

fistible arguments of faith, by which it moveth the heart to yield willing and chearful obedience. Thus it goeth to work with us, hath Christ given himself for thee, forgiven thee fo many debts conferred favours of all kinds upon thee, and what halt thou to retribute? If thou give all thy goods to the poor, thy body to the fire, thy foul to his fervice, were not all short of recompence? Lovest thou, lovest thou this Saviour of thine, and darest thouadventure upon any thing displeasing unto him? Is there any thing to hard to be done for his fake? Too dear or good for him? Whom haft thou in heaven or earth worthy to be affected in comparison of thy Saviour? What is to be dreaded but his displeasure? Is there any recompence to the joyes of Heaven? Any danger to the torments of Hell? Any pleasure to the sense of his favour? Omy soul why doest thou not refign thy felf to the pleasure of his will in every thing, run when he calleth, and do what he requireth at thy hands? What doft thou fear? Wherewith art thou intangled? God is thy foveraign, thy Father, thy Saviour; to him thou owest thy felf, and all that thou hast, thy honour, wealth, life, or if any thing be more pretious then these. Thou canst not love thy self as is meet, if thou denie not thy felf to follow the Lord in all things. For in keeping his Commandements there is great reward! Can, or did any believer ever give the nay to these melting commands, or commanding intreaties of faith? Will it take the repulse? Doth it not constrain or extort more then all racks and strapadoes; allure more then all wages and prizes? When thou wouldst be fure to speed, and obtain any thing of thine own untoward heart, fet faith on work to make the motion, and thou fhalt prevail. For the motives of faith are certain, evident, and fuch as cause firm affent, whereby the heart is drawn to follow after the thing proposed.

Fifthly, It disposeth and moveth the heart to absolute, uniform, unpartial, and constant obcdience to every com mandement, and that in one estate aswel as another. In

In

Scripture, to believe in Christ, and to keep the Commandements mutually infer one another, either capable of

Deut. 30.20, & 11.22, 2 Kings 18.6, Jofh. 23.8, Ads 11.23, Pfál. 119.31, Heb. 11.5,33. others properties. Faith includes the complear and practical knowledge of good and evil, inclining the faculties of our foul to avoid all commerce with the one, and embrace every branch of the other. It frameth the image of God or Chrift in our minds, and propofeth him as a pattern for our imitation in all our works, thoughts, and resolutions: It acknowledgeth his soveraignty, affenteth faithfully to his will & pleafure, embraceth foundly every part of the holy truth of God, and Ricketh fo fast that nothing can come betwixt the heart and it: from whence iffueth universal respect to all and every precept. Faith doth not admit one part of the Word and exclude another; nor receive it barely into the head, and fhur it forth of the heart, but entertaineth it wholly, & faseth the vertue of it into every power of the foul, and changeth the natural disposition into the quality of the truth. And thus by faith the foul is kindly disposed to follow the Lord, whitherfoever he goeth before us. If the heart be dull and untoward, the belt course to redress what is out of order, is by quickening our affent to the good pleasure of his command, and our confidence in his mercy.

Sixthly, it fires the heart with such an indefatigable and unquenchable love, that in comparison of obedience it cotemneth the whole world. For it acquainteth with the incomprehensible mercy and favour of God towards us in giving his Son, pardoning and forgiving manifold offences, lading us with his daily bleffings. It representeth the inestimable joy, that is prepared for them that walk before God in holiness and righteousness: and this enslameth the heart * to follow hard after the Lord. When by faith we discern what love the Lord beareth unto us, we cannot but return love for love. Many sins are forgiven

her, therefore the loveth much.

Luke 7. 47.

* Pfal. 62. 8.

And from all these acts it followeth, that what a temporary believer doth by the halves, super ficially, or with

Cant. 8. 7, 8.

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an halting divided heart, that the true and unfained believer takes in hand with an intire, found, upright affection. What in the one is a liveless action, the out-fide, or carcass of a good work; that in the other is a good work indeed, springing from an holy, wel-planted confidence in the mercy of God, & resolute adherence to his Commandements, which (as the animal faculty) impels to that exercise. The self-same duties may be done by the civil man and by the believer for the out-fide and deed done; both may go to Church, hear a Sermon, read a Chapter, give an Alms, make a Prayer; but the one goeth as a Bear to the stake in comparison of the other, who is moved by faith; or let the civil mans delight be as it may, his acts are liveless, because they issue not from an obediential considence in the Lordsmercy.

Seventhly, Faith makes fensible of our manifold defects, infirmities, and failings, faintings and coolings. It shows how weak we are of our selves, how far we come short, how apt we are to decline and start aside. And

this confideration of faith bath bleffed effects.

First, It causeth serious and attentive meditation upon the Word of God, that it may fink deep and abide firm in the heart. I have hid [or treasured up] thy Commandements in my heart, that I might not fin against thee. And to this purpose, a believer will not be negligent to watch all opportunities, when his soul is throughly affected with unexpected matter of sorrow, joy, grief, sear, admiration or the like, and forthwith to apply such passages of Scripture, as sute best to the present affections.

Secondly, It worketh the heart often and deliberately to renew its resolution, not trusting in our own strength, but in the grace of God. I have sworn, and will perform it (trusting upon thy divine grace, without which we can do nothing) that I will keep thy righteous judgements.

Thirdly, It stirs up earnest, constant, and hearty prayers, to be taught in the law upheld, established and confirmed. Faith leaneth upon the Lord, and crieth unto him

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Ads 16. 14. Pfal. 119.15. Pfal. 119.11.

Luke 1. 65, 66. & 2. 51.

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Pfa.119.105. John 15, 9. Pfal. 119. 18. Verfe 5. Verfe 10. Verfe 28. Pfal. 17. 5. I Chro. 29. 18, 19. tor help, knowing that we have no strength of our selves. Open thou mine eyes that I may behold the wondrous things out of thy law. O that my wayes were directed to keep thy statues. With my whole heart have I fought thee. O let me not wander from thy Commandements. My soul melteth for heaviness: streng ben thou me according to thy word. Hold up my goings in thy paths, that my footsteps stop not.

Eightly, It doth confirm in obedience, and prick forward therein, though it be in manifold and bitter perfecutions: It puts into us both courage and constancy to fight against the strongest lusts, and fer upon the practice of the most difficult duties, notwithstending all opposition from the world, or the Divel; yea, though we have been foiled, or taken the repulle. He will not fear the fubduing of the most bead-strong passion, who resteth upon God for power and ability; nor be dismayed because once he hath received a foil, who depends upon God for strength to recover; nor dread the might of his greatest adversary, who knoweth that God will be at his right hand to fustain and strengthen him; nor start aside in the most difficult duty, whose heart is fall linked unto the Lord, and relieth upon his grace to be enabled unto what foever he is pleased to call him. By faith Abraham sojourned in the land of promise, and minded not to return to his native Country, hough he had opportunity. By faith, being tried of God, he offered up Is aac : and he that had received the promises, offered up bis only begotten Son. By faith some were tortured, not accepting deliverance, some floud, se me flain with the fword.

Heb. 11.9,10, 11,12,13,15.

Verfe 17, 18.

Verle 35, 36.

Ephel. 5. 10.

Pfal. 27. 14. & 31. 24. Efay 50, 7. Faith encourageth to constancy in wel-doing, by assuring of Gods all-seeing presence, powerful protection, continual assistance, gracious acceptance good success, and everlasting recompence: Be strong in the Lord, and in the power of his might. Wait on the Lord: be of good conrage, and he shall strengthen thine heart. For the Lord God will help me, therefore shall I not be consounded: therefore have I set my face like shint, & I know that I shall not be consounded.

Let

Let us go forth therefore unto him without the (amp, bearing his reproach. For here we have no centinning City, but we feek one to come. By faith Moles did chafe rather to fuffer affliction with the people of God, then to en oy the pleasures of fin for a eason; esteeming the reproach of Christ greater riches then the treasures of Egypt : for he had respect unto

the recompence of reward:

But faith that continually drives forward to do good works, doth ever force the believer to denie himfelf, & acknowledge it to be the mercy of the Lord in Christ. that he is not confounded. Though a man be plentifully laden with good works; yet faith doth ever present him before the throne of grace as poor and milerable, defiring of meer mercy to be received and accepted: it conteffeth the manifold imperfections of our best works, acknowledgeth every grace and good work to be of God, & never looketh to works further then as they be fignes of grace, effects of faith, and qualifications of that fu' ject, which makes faithful plea to the Kingdome of Heaven, through the free mercy of God in Jefus Christ.

But how should a Christian quicken faith to the chearful practife of that duty, whe cunto he findes himself

dull and fluggish?

- First, he must acknowledge and bewail his dulness and floath, make it hateful, and fhame himself for it be-O Lord, I cannot, I desire not to hide from thee mine indisposition, and unfirmess to any holy duty; how dull, remis, fleightly I am in the practise of true piety and godliness. I finde more life, diligence, chearfulness in any wordly bufiness, then in the works of holinels which thou requireft. Cutfed is the man that doth the work of the Lord negligently; who hath a male in his flock, and effereth the halt or lame unto the Lord. What is my pation, if I should be dealt with in justice, who have neglected my duty, and facrificed that which is torn and fick unto the great King and Lord of hofts, whose name is dreadful among the Heathen? It is bateful in a Heb, 13.13,14

Heb.11.25,26

Means to quicken our felves to he practife of obedience.

1.

Jer. 48. 10. Mal. 1. 14.

fervant to do his work by the halves : specially if he owe himself unto his Master for undeserved kindnesses: whatfoever I am, I have received it of the Lord: all possible duty, that can be performed of a reasonable creature. I owe unto him; he hath obliged me unto his highness by many great undeferved incomprehensible mercies, that I am never able to repay, or sufficiently to acknowledge: and in me it is most abominable that I have been halting and deceitful in what he commandeth. Can any man deferve that duty from another, that thou, O Lord, hast and dost deserve of me? Can he be in such dependance unto another, as I am unto thy Majesty, in whom I live, move, have my being; by whom I am preferved, redeemed, and called unto life? If the idle, untrufty, deceitful fervant merit stripes: my flightness and double dealing in the exercises of godliness, is worthy shame and confusion of face for evermore. No marvel, if I finde small comfort in life, feel no power and sweetness in the ordinances of grace, when I deal partially, hear perfunctorily, pray coldly, labour not to feed upon the word, and fuck vigour out of it. The duties of courtefie lofe their worth and esteem with men, when wrung from us by importunacy or followed with a flack hand: Lord, thou lovest a chearful giver delightest in willing and free hearted offerings: with what face then can I prefent unto thy Majesty, or how shouldest thou take pleasure in that maimed, corrupt, unchearful, superficial, dead service which I perform? In former times I have ferved fin and Sathan with more willingness, alactity and pains; I have been ready to run whither the Divel drove me; I am still forward to gratifie unruly defires with this or that they fland unto, and are bent upon. What am I but but a spiritual adulteress, in that I have yielded the members of my body as weapons of unrighteousness to do the will of Satan, & listened to the motions of the flesh, with more readiness to lean unto them, then hitherto I could give my felf unto God in all things to be ruled and directed by him? O Lord, I amam vile, it is of thy unspeakable mercie that thou are pleased to look down uponme, or to accept of any service that I can offer.

Secondly, he must call upon his fout by many powerful & ftrong perswaftions, to awake to the work of God with livelines. Arise, O my soul, why seepest thou, ftir up thy felf with readiness to obey the charge of God in the duries of his worthip, and the works of Mercy and Justice: withstand fin, subdue corruptions, fight manfully against the temptations of Satan, & the allerements of the world . Stick fast unto the testimonies of the Lord, and lay his judgements before thee. For the testimonies of the Lord are wonderful, his judgements good, righteous and very faithful ! his word is very pure ; and his law is the truth. The fervice of God is perfect freedome: he walketh at liberty, who runneth on in obedience. As thy love to the law is, fuch thall thy life be : nothing is hard to a willing minde. Want of affection to the word of truth makes the duties commanded to feem irkfom and redions. Love the Commandements above gold, and obedience will be as pleafant, as gain to the covetous. Look upon the Saints. who have gone before : they endured imprisonment, loss of liberty, the spoiling of goods, hazard of life with joy, looking unto the eternal and incomprehensible recompence of reward. Thou art not called to fuffer, but to obey: at least not to fuffer such grievous torments as they did: why doest thou then delay, start aside, or go forth unwillingly? Wouldest thou raign with them, and not labour with them! Receive the price, & not run the race? Divide the fpoil, and not fight the battel? In the affairs of this life we love to excel, and out-go our fellows; as to be first up, and about our work ; to exceed in favour, riches, honour, wildome; and in matters of religion to be dead and lumpish, is it not abhominable? Obedience is no dull fervice, no dead piece of work, but the way to bleffedness and the crown of glory. The Lord hath not faid, feek me in vain. The reward of obedience is certain, though

Píal. 119.129. Veríe 39. Veríe 138.

R6v 44. 10.

I Cor. 2.9.

Pfal. 143, 16.

Cant. 1.4.

Pfal. 119.33, 34, 35. Verle 135.

Pfal. 119, 36.

* Pfal. 119.93

Pfal. 119.57.

Pfal.119 133.

our works deferve nothing. The Merchant undertakes dangerous adventures to raife his estate inrich himself. But what is the gold of India to the joyes of Heavenes fading possession to an eternal weight of elory ? Strive to enter, and go forward in the strait way that leadeth unto life. Arile, why tarriest thou? Forget not the high price of thy calling, but contend forward towards the mark. Heaven is worthall thy labour. We are glad to be entertained of them, who have a name to be liberal & bountiful to their attendants; who is to be compared to the Lord our God herein ! He is most able, and best willing to prefer his fervants, Eye hath not feen, eare hath not heard it exceeds all humane capacity to conceive, what furpaffing glory and joy the Lord hath prepared for them that love him,

Thirdly, He must gray to the Lord that he would revive and quicken him. Teach me to dothy will, for thou art my God; thy Spiris is good; lead me into the land of uprightme/s. My defire is to do thy good pleafure, but of my felf I have no ability thereunto : Drawme and I will run after thee Trackime she way of thy flatures, and I will keep it unto the end Give me understanding, and I shall keep thy law ; yea. I Shall observe it with my whole heart. Lord thou hast commanded me to keep thy testimonies; give me I pray thee to do what thou requireft. Incline my heart to thy flarates and not to tay aton fue food T. brange de

Fourthly, He must renew his resolution to walk with God trufting in his grace A I will meyen forget thy precepts, for with them then baft quickned me. I have fully purposed to keep and cleave unto thy Commandements, for they are the joy of my heart. But, Lord I lean not upon mine own frength, but upon thy grace, who givel both to will and to do. Thou art my portion, O Lords I bave faid that I will keep thy words. Order my fleps in thy word: and let not any iniquity have dominion over me.

no dead piece of works but the may to bloded.

AAHD he crown of giory. The Lord harb not faid, fick

ment wain. The reward of cholience is created though

tred, that it notifier exceed, nor come those, . Where a

donier and it isto live by faith in the duties of

Tis the ordinance of God, that men should labour in L fome honest vocation for their private maintenauce & the common good, that is, the benefit and good estate of mankind : And for incouragement he hath promifed to protect and blefs them that keep themselves within the limits, and do the works of their calling with diligence. Thetexts of Scripture are plain for both. The Lord God taobt'e, man, and put bim into the garden of Eden to drefs it, and to keep it. In the Sweat of thy face halt thou eat bread, till thou return unto the ground. Let him that fole, feat no more, but rather let him labour, working with his hands the thing that is good; that be may have to give to him that needeth. Let every man abide in the fame calling wherein he was called Study to be quiet, and to do your own bufiness and to work with your own hands (as we commanded you) that ye may walk honestly towards them that are without. For even when we were with you, this we commanded you, that if any man would not work neither should be ent. The hand of the diligent maketh rich, The substance of a diligent manis pretious. He that gathereth by labour shall encrease. The hand of the diligent shall bear rule. Seeft thou a man diligent in his bufiness? He fall ftand before Kings, he shall not stand before mean men. He Shall give his Angels charge over thee to keep thee in all thy wayes.

Now seeing God hath commanded us to labour in a calling, prescribed the bounds of our calling, and promised his protection and blessing to our honest endeavours, it cannot be questioned whether we be allowed to live by faith in the duties of our calling. For the exercise of faith is as large as the word whereby it is guided and moderaChristians are allowed to live by faith in the duties of their vocation.

Gen. 2. 19 vi

Gen. 3. 19. Ephel. 4. 28.

I Co. 7. 20.

1 Thef. 4. 11, 12. 2 Thef. 3. 10, 11, 12. Pro. 10. 4.& 12. 27. Pro. 13. 11. Pro. 12. 14.

Pro. 22. 29. / Pfal. 91, 11. ted, that it neither exceed, nor come shore. Where a work is commanded, faith puts forth it self in action; where a promise is made, it trusteth, relieth, and waiteh for accomplishment. In every honest state and condition of life there is use of faith in both respects: For labour is commanded, and promise of blessing is made to them that work according to the will and pleasure of God. Moreover, God is hereby much glorisied, that wee commit our selves who sy unto him, labouring as he hath appointed, and depending upon his grace for good success.

Its necessary to live by faith in the duties of our vocation.

It is necessary we should five by faith, to prevent the evils which befet us in our ordinarie callings: covetoulnels, injustice, imparience, and distracting care. Naturally men are apt to incumber themselves with superfluoris business, and trouble themselves about the event and success: they content not themselves with their lot and condition, but defire to heap up riches and increase their fubitance above measure; they forecast many things in their heads long before; and know no end of their cares. The trouble men meet with in the world, begets love of the world; & whether they be croffed or prosper, the more they be exercised about the things of this life, the more they follow after them with greediness, vexarion, discontent, plotting and deviling how to compass their delignes whether by right or wrong, fraud or op-prefition. The foveraign remedy against these and other the like mischiefs, which we are prone to run into, is a lively faith, which liftern up the heart to better things, then ought is to be found under the Moon, quietly fubmitteth unto the good pleasure of God, commendeth the fuctefs and event of all honest endeavours unto his Highnels, and refleth upon his grace for prefent help and future supply in the use of such means as he hath ordained.

Heb. 11. 6.

P(11. 91.11.

Withom faith it is impossible to please God. God is the Author of every honest vocation, and by his appointment

men

men ought to labour in some particular state or condition of life: but that work is not acceptable, which is not done in faith. If faith do not quicken, season, and guide the works of our calling, they are dead and carnal as they come from us, neither begun upon sound ground, nor done in uniform and right manner, nor directed to a right end. That which should put life into the action is absent, if faith be lacking.

Experience is of great use in a godly life, both to confirm faith, strengthen hope, preserve love, overcome temptations, and direct in difficulties. But the ready means to get grounded experience, is to live by faith in the works of our vocation, and observe how the Lord dea-

leth with us therein according to his word.

The acts of faith in this particular be thefe. First, It informeth to make choise of an honest vocation; for which we are fitted; and into which we may enter, by direct, good, and lawful means. He that understandeth a matter shall finde good, faith Solomon: wherein he teacheth, that what bufiness any man taketh in hand, he must know it well and accurately, if he look to finish it honestly and with good success. This therefore is the rule, by which we are directed in our vocation, that what art any man knoweth, he should exercife himfelf in it. This, as it must be observed in all arts, sciences, professions, in the family, Commonwealth, (hurch; fo, as every art or profession is of greater moment in any focietie publike or private, facred or prophane, it is with greater diligence, more studioully to be looked unto. As our calling must be honest, that is, ferviceable to the Church, Common-wealth or private family; and as we must be gifted for it: so must we enter by lawful and direct means appointed of God, that we may be affured our calling is of God, and that he will accept of our fervice in that estate and condition of brod oils or said state

Secondly, Faith instructeth not to meddle above our

The acts of faith in reipect of the duties of our calling. Pro. 16, 20. Pro. 16. 20. Pro. 3. 5, 6.

knowledge, but to lean upon the living Lord, not on our skill or cumning. Who fo truffeth in the Lordhappie Trust in the Lord with all thine heart, and lean not unto thine own understanding: in all thy wayes acknowledge him, and he hall direct thy paths. It is hard for a man very skilful, fo to with-draw his heart and thought from his skill; as that he do not wholly rest in it : but faith, looking further then sence or reason is able, dipossesset the heart of this carnal confidence, and fixeth it upon the Lord alone. For it acknowledgeth him onely to be the fountain of all good, and perswadeth the foul, that unless it relie upon his grace, wisdome, and strength, he shall bring nothing to pass by his own wifedome, wit and cunning. For either he shall not effect what he indeavours to do, by the help and benefit of his skill; or if he bring it to pass, it shall not succeed or avail him to those honest uses which he intended. The race is not to the fwift, nor the battel to the Strong neither yet bread to the wife, nor yet riches to men of understanding; nor yet favour to men of skill.

Pfal. 127.1,2. Hag. 1. 6,9.

Eccle. 9. 11.

3.

Thirdly, It quickneth the most skilful workman to strive with God in prayer, that the work he setteth upon might succeed well and prosper; that is, that his skill might be ready and at hand, whereby he might sinish the thing that he goeth about, and that it might be of use to them for whom it is appointed. For being sensible of his own weakness, and expecting help and supply from heaven, he will not cease to crave the aid and blessing of God. It is the property of faith to pray continually, looking unto the most high for help, and having a lively sence of present want, which stirreth up a serious affection of praying.

7

Pfal, 128. 2. Ephe. 6. 5,6. Fourthly, It causeth diligence, care, uprightness, and faithfulness in all the works, actions, and businesses of our calling; as knowing that whilest we walk honestly therein, wee do service to the Lord Jesus. It is noted of the vertuous, wise, faithful, and godly woman, that

shee seekeeh woll, and flax, and worketh willingly with her hands : Shee rifeth alfo while it is yet night, and giveth meat to ber housbold. Faith awakeneth the fluggard. rowfeth the lafie, maketh the idle lay his bones to work, and him that was a purloyner, to deal truely, juftly, and honestly. It is the best cock to call up the drowsie : for it ringeth in his eare; when wilt thou arise? Loe the Lord calleth thee to thy task; why tarriest thou fo long, ftirreft fo flowly ? The Sun rejoyceth as a Gyant to run his race: why sharpenest not thou thy felf to the work which God hath laid upon thee? It is the willingest messenger to be sent upon any business, the trustiest overfeer of any labour, the most free undergoer of any toyle or pains; you need not call him to reckoning who accounts with faith: nor hast him forward who moveth by faith; nor chain him to his work, who by faith undertaketh it. For he is affured he doth it unto God, who calleth upon him, and from whom he must expect recompence, if he walk chearfully, and in fingleness When a man is perfwaded, that his calling is approved of God, and profitable to men, by helping to maintain the state of the Church or Common-wealth, and that it is that, in which God will be served of him; then he takes it in hand, not like a drudge or droil who doth his work for fear of the whip; nor like an hireling, who works onely for wages; nor like eye-fervants who leave their bufiness when the masters eye is turned aside ... but with good will, diligence and fingleness of heart, he addresseth himself to his work, being assured of Gods affistance and furtherance therein, whom he serves in his vocation. This perswasion that we serve the Lord in our callings, who is a bountiful pay-mafter, and hath promifed a large bleffing unto us, forceth to go willingly about that work, which otherwise would seem toylesome and unpleafant.

Fifthly, It incourageth to the most difficult, painful, and (in the worlds esteem) disgraceful works of our

Cc4

Pro.31.13,15

2 Chro.34.12

Ephel. 6. 8.

5

callings.

a Elay 7. 4. Joshua 7. 5. b Pro. 31.17.

2 Tim. 1. 7, 8, 9.

Heb. 11. 7. Judges 1. 4.

Heb.11.9,10.

Mark 6. 18.

calling. Diftruft a breeds niceness, fear and fluggishness: faith produceth b hardiness, valour, and activity; for it affures of divine protection and good fuccess: Pride makes men ashamed of many things, which in the world be matters of difgrace : but faith witneffeth, that the trueest honour is to be Gods servant, and the greatest glory to do whatsoever the Lord requireth at our hands. By faith Noah prepareth the Ark, let the men of the old world mock their fill. By faith Judah goeth up to fight the Lords battels, what foever danger appear in the voyage, Faith bringeth Abraham from his native countrey, and his fathers house, to sojourn in a strange land, when he is called of the Lord. Faith maketh John the Baptist bold to tell Herod plainly, that it is not lawful for him to have his brothers wife, let him take it as he please. Corruption will fuggelt, fuch a thing befeemeth not a man of my place, breeding, bringing up; it would be taken ill, might procure displeasure, trouble, disgrace, and danger : but faith looketh to the Word of God, and if it be a dutie required, incourageth to fet about it with speed, referring the iffue and event to him that hath commanded it, and esteemeth it the greatest credit to do the will and pleafure of the Lord.

Sixthly, It strengtheneth against manifold troubles, difgraces, oppositions, and discouragements that men meet
withal in their places; and inableth to go through
stitch with our husiness in ill report and good report,
in honour and disgrace. Distrust bringeth forth weariness and fainting: faith persisteth in the work, notwithstanding all dissiculties which may arise, either from the
dayly continuance of the labour, or other impediments.
Faith either neglecteth, or removeth, or breaketh
through all lets and obstacles: Worldlings and hypocrites are disheartened in their business, because no man
respects their pains, is well-pleased with their doings;
let them do what they can, they shall not have a good
word: but the sound believer is abundantly satisfied
with

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with Gods approbation and reward, and goeth on chearfully, though men fnew him no countenance, allow no recompence ; yea, though he be molested, persecuted, imprisoned, killed for wel-doing. If God be pleased to vouchfafe other incouragements to take pains, faith makes use of them with thankfulness: but if they bee wanting, it will not give place to negligence or remisness. With mee it is a very small thing that I (hould be judged of you, or of mans judgement. Nor of men fought we glory, neither of you, nor yet of others, when wee might have been burdensome as the Apofles of Christ. But what things were gain to mee, those I counted loss for Christ. Yea, aubtless and I. count all things but loss, for the excellencie of the knowledge of Christ Telus my Lord: for whom I have suffered the loss of all things; and do count them but dung that I may win Christ.

Seventhly, It directeth wisely to order the affairs of our calling, and to go about them in good manner, that is, in obedience, to right ends, and with an heavenly Minde, exercifing the graces that God hath bestowed up. onus: whereby it comes to pals that they are furtherances and not hinderances in the duties of piety. Thus David behaved himself wifely in all his wayes; and being called of God to the government of the kingdom, he promifeth to execute his office in uprightness and innocencie to the praise of God: I will fing of mercy and judgement, to thee,

O Lord, will I fing. Eeightly, as faith quickneth to labour and do what pertaineth to our calling; fo it teacheth to mederate cares, confine defires of earthly things, and commit our felves to God for the success of our work. Labour is mans dutie ; good success is the bleffing of God. Men commonly take upon them a double care; one to do the works of their place, the other to take thought about the bleffing and fuccess of their labours. But faith in Gods word, where it raigns, applieth the hearts of men to the Heb. 11. 35, 36, 37.

I Cor. 4. 3.

I Thef. 2.6,9.

Phil. 3. 7, 8.

Eccle. 2. 26.

1 Sam. 18.14.

Pful: 101. 8.

Pfal. 55. 22.

performance of their duties, and leaveth the bleffing of their indeavours to the good will and pleasure of God. Thus we are exhorted to do. Cast thy burthen upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.

A Christian is to consider the difficulty of all things pertaining to him and what danger is in them. He is diligently to fet his hand to the work, and through negligence to omit nothing that is of moment to effect and bring it to pass. But having taken councel, and laboured painfully, he must lay aside care of the event, & rowle his burthen upon the Lord, who hath promited that all things shall be well regarded. And this faith hath an infallible ground, namely, that God best knows our wants, and will give us all things, which in his heavenly wisdome he knoweth to be necessary. Tour heavenly Father knows that yee have need of thefe things, that is, food and raiment. Caft your care on God, for he careth for you. Nothing shall be wanting unto them that fear God. And thus faith building upon these promises, obtaineth a greater bleffing of God with less care, toile, and vexation, then worldlings can by all their cunning thifts, fleights, and devices. Commit thy works unto the Lord, and thy thoughts hall be eftablifhed.

Matth. 6.32. 1 Pet. 5.7.

Píal. 127.2. Pro. 16.3.

Matth. 6. 33.

Pfal. 42. 1. Pfal. 16. 5.

9.

Faith also restrainesh the desires of transitorie things, as it lifteth up the heart to better and more durable riches, seeketh the Kingdome of Heaven, hungers and thirsteth after righteousness, seedeth upon the mercy of God in Christ, and resteth satisfied in the Lord as its only portion.

Ninthly, It supportes with strength patiently to bear the miseries and calamities that accompany us in our callings. Ever since the fall of Adam, labour and affliction attend every state and condition of life, both which are easily digested by faith. If we be crossed in the good things we go about, faith considereth, that this commeth to passby the good providence of God, who sometimes

croffeth our good and lawful attempts, leaft we should trust in our selves, despise the poor and afflicted, and be glued fast to these earthly things. Also it remembers us of Gods dear and tender love, who of meer favour doth chastife, and will so order, that all miseries shall in the end turn to our good. And by fuch like meditations it worketh the foul to contentation in every estate. I bare learned in what foever flate I am, therewith to be content. I know both how to be abased, and I know how to abound: every where, in all things I am instructed, both tobe full, and to be hungry both to abound, and to suffer need. Moreover, faith turneth croffes into advantage, as it calleth the affii-Red unto the examination of his wayes, and reformation of what is amis, worketh felf-denial, emptieth the heart of the love of base and transitory things, quickneth unto prayer, caufeth to rellish mercy with more sweetness, and covet spiritual things more earnestly, reviveth hope, and gaineth experience of Gods favour and tender compassion.

Tenthly, Faith restraineth distrussful care concerning the success of our labours, but is not slock to crave Gods blessing upon our labours. It wrappeth all griefs, vexations and cares together, and powreth them forth before the Lord in prayer. Be careful for nothing, but in every thing by prayer and supplication with thanks giving, let your request be made known unto God. In the midst of sorrows faith is silent from murmuring and imparience: but it is never silent in prayer: it doth continually cry unto the Lord for

fuccour.

Eleventhly. If we finde wished success, it makes vigilant, frugal, humble, merciful, and thankful: for it receiveth all bleffings, as gifts of grace, to be imployed according to Gods will and appointment, to the glory of his name, and comfort of his people: and teacheth so to use the world, as willingly to renounce all interest in the world, for the fashion thereof passet away. And with what conscience towards God we are inclined to labour.

Phil.4.11,12.

10.

Phil. 4.6.

Pfal. 62. 1.

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1 COP. 7-31.

Pro.21.25,26 Pfal.112.9.

12.

with the same we are stirred up to give to others, as need requireth. The desire of the slothful killeth bim: for his hands refuse to labour. He covereth greedily all the day long: but the righteous giveth and spareth not.

Twelfthly, faith coupleth the labours of our calling with the practife of Christianity: for God hath laid his Commandement upon us, both to seek his Kingdome, work out our salvation, make our election sure, exercise our selves in all good works, walk in love and labour honestly in our particular vocation: and faith cannot separate what God hath joyned. He that laboureth in faith looketh not onely what he doth, but why he doth it; and hath respect to one duty commanded as well as another, the reason of his obedience being one and the same, namely, the will and commandement of the Lord. If a man labour in faith; the better he laboureth, the more diligent he is in the service of God, and works of mercy; and the more diligent he is in the duties of piety, the more faithful in his honest labour.

But how should a Christian live by faith touching the good success, and direction of that work or business, whereunto he is called, which he findes to be much above

his strength or means.

First, Faith causeth self-denial in respect a of judge-ment, wisdome, and power: for weare blinde in chusing, soolish in resolving what is to be done: * what is right in our eyes is abomination before God. Nor is our wisdome to dispose and manage matters resolved on, of greater ripeness and persection. Our own counsel oft leads us awry in things corporal, either we miss of the right manner, or use right means amiss, either we lean upon deceitful props, or take a good staffe by the wrong end. And if we be brought into distress, then how are we plunged in our consultations, not knowing which way to turn our selves. As for power to accomplish any good work, though never so well conceived, though means never so potent, so ready at hand, so well ordered: though

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How we may live by faith touching the fucces of our labours.

I. a Pro. 3. 5. Jer. 10. 23. * Pro. 16, 2.& 21. 2.

Lam. 3. 37.

the business be in never so good forwardness, we have it not. Alas, poor impotent creatures, what can we do of our selves, who cannot keep our breath for one moment? In God we live, and move, and have our being: and he that maintains life must perfect all our works for us, In matter of profit no man can say, my power, my labour, the might of my hand hath gotten me this wealth. Nor in point of honour, by my policie I have builded my nest on high, by the strength of my arm I have gotten me the victorie. This weakness is discovered by taith, which in every business worketh self-denial, knowing the beginning, direction, and success of all honest labours to be of grace.

Secondly, It teacheth submission to Gods direction, and dependance upon his help and affishance. It asketh counsel at the word, and followeth the determination of it. It chuseth what God approveth, though to humane wisdome it seem boodes and improbable: it rejecteth what God condemneth, though to corrupt reason it promise profit and contentment. For true confidence is obediential, subjecting it felf to the will of God as the rule of holiness, acknowledging his soveraigntie, subscribing to his wisdome as most absolute, and to his wayes as most

true, juft, and mereiful.

And as it consulteth with God, foir putteth over all business into his hands, and in a manner out of our own. For it trusteth to him for ability to the work, provision of the means, the disposition of them, and good success to come by them. Yea, though all means fail, and all things seem to make against the proceedings, faith relieth upon God, who is everlatting, unchangeable, the same for ever. The eye of faith is ever towards the Lord, "that he may instruct and guide in the way; that he would be with us to enable in the work we take in hand. And for the means, it looketh to have such ministred which may advance our just designes, and esteemeth them most precious, which he shall put into our hands. To provide

Deut.8.17,18

Pfal. 44. 3.

Judges 1. 1.& 20.18.23.28. Efsy 8: 20:

Mat. 6. 25. &

Píal. 32. 8. Ezra. 5. 5. Iudges 6. 16. Exod. 4. 11.

means .

means is the work of God: it onely belongs to us, to use them which he shall grant in mercy. And seeing we have not the wisdome and ability of our selves, faith expecteth both from the hand of God, see, to prepare means, and make us wife to take the opportunitie.

The props of this faith.

1.

The props of this faith are thele two.

First, The exact infinite wisdome of God, who knoweth what means will be fit to be used now, and what not, both for his glory, and the establishing of the thing in hand: who knoweth what may hinder, and can either prevent or frustrate it: and who can knit secondarie causes one into another, and make them conspire together in an admirable harmonie, which we our selves cannot do.

2.

Mat. 10. 29. Pro. 20. 24. Pial. 37. 23.

Pro. 16. 3. Píal. 37. 5. Ads 14. 23. 2 Sam. 10.12.

3.

Secondly, Gods providence, which rules in every thing which falls out, even the least matters. Not a sparrow falls to the ground but by his will. Mans goings are of the Lord. He disposeth of every thing that concerns us and our affairs. The work that we take in hand is not our own, but the Lords: and the success of the business doth depend upon his pleasure, to whom it must be committed. Let the Lord do what seemeth him good. And he gives issue, not according to the seeming abilities of the persons, or likelihood of the means used, but according to the good pleasure of his own will.

Thirdly, faith thus underpropped bringeth forth industrie, and endeavour to observe God in his providence. He that is most consident to speed, is most vigilant to take all opportunities, most diligent to labour in the use of all lawful means. For God, who worketh for us, will have us work with him. Faith layeth hold upon the promises of aid and provision with one hand, worketh with the other, nothing can so much encourage, quicken, confirm in pains-taking, as faith. The perswasions of faith are most powerful, the motives strong, the incourages ments effectual to put life and vigour into the dull and sluggish. He that believeth will labour; and not make

hafte

hafte. He that distrusteth not his pay-master is not haftie to get the pay into his own hand : because he knows

whom he hath trufted.

Fourthly, Faith cannot be filent, as hath been formerly observed. He that believeth will pray. The weaker he is in himself, the more difficult his tack, the more fervent his supplications. O Lord, there is no strength in us, to stand against this great people, that commeth against us, neither do we know what to do: but our eyes are sowards thee. And if the work slick fast, and stir not at the first, it pulleth the harder: difficulties in ite to earnest prayer. In the morning will I direct me unto thee, and will look out.

Fifthly, It purteth life and hardiness into us. If the work be great, and our strength small, faith biddeth us be strong and play the men: for God will be with us for our support. Zebulon and Naphtali were a people that jeoparded their lives unto the death, in the high places of the field. In the most casic work faith will not suffer to lean upon our own strength: in greatest difficulties it will not despair of the Lords aid. This is the stay of faith; He will not leave thee, nor for sake the. Every thing is too hard for us, if we relie upon our selves: nothing too hard if we trust in the Lord, and go forth in the power of his might.

Sixthly, It waiteth upon God for good faces, and triumpheth before the victory. Commit thy waves unto the Lord, and thy iboughts shall be directed. Faith looketh to the promise, and conclude the assured by the Lord of the Lord of the Lord of

hofts will bring it to pals.

Seventhly, Faith is ready and forward to praise God for good fuccess, as it is willing and defirous to obey. For it abaseth it felf, looketh more and more into Gods admirable kindness, and is ashamed of unthankfulness. David promiseth to praise God three times, nay, seven times in a day: that he would do it openly in the Congregation.

4.

2 Chro. 20. 12

Pfal. 5. 2, 3.

5. .

Iudges 5. 18.

Joffma 1.5,9.

There he ms.

2000 25 q 35 q

Elin \$5.1.5.

Pro. 16. 3.

7.

Pfal.103,1,2.

Jud. 5. 9, 10,

and privately by himfelf: and yet, as though he had forgot himself, and been much behind others in this duty, he quickneth up himself unto it : Blefs the Lord, O my font, and all that is within me, blefs his holy name. The meditation of Gods name is fweet, the remembrance of his kindness is pleasant : the faithful cannot satisfie themfelves in finging his prayles. Hence it is that they fir up themselves and provoke others to magnifie the Lord. My heart is towards the Governours of Israel, that offered themselves willingly among the people, bles ye the Lord. Speak ye that ride on white Afes, yee that fit in judgement, and walk by the way. They that are delivered, from the noyfe of the Archers in the places of drawing water; there hall they rehearfe the righteons acts of the Lord, even the righteous alls towards the inhabitants, of his villages in Ifruel.

CHAP. XI.

How to live by faith in the use of Gods Ornances, the Word and Sacraments.

There be many promifes of Gods bleffing his ordinances to his peoples good. Efay 55.1,2,3

His word.

N Scripture we read many promises made to such as fhall confcionably hearken unto the Word, and receive the holy Sacraments; the feals of the covenant of grace; that God will blefs his own Ordinances to their edification, comfort, ftrengthening in grace, and everlasting falvation. Ho, every one that thirffeth,com ge to the waters, & he that hath no money : Come ye, buy, and eat, yea come, buy wine and milk without money, and without price : Wherefore do ye fpend money for that which is not bread? And your labour for that which fatisfieth not ? Hearken diligently unto me, and eat ye that which is good, and let your foul delight it felf in fatuels. Encline your ear, and come unto mee; Pfal. 19. 7,8. bear, and your foul fall live. The Law of the Lord is perfect,

converting the foult tehe testimony of the Lord is fure, making wife the simple. The flat uses of the Lord are right, rejoy. cing the heart t the Commandements of the Lord are pure, inlightning the eyes. Awife manwill heare & will increase learning : O a man of under franding hall attaine unto wife counfels. Take fast hold of instruction, let her not goe; keepe her. for the is thy life. My fonne, heare thy fathers commandement, and for fake not she law of thy mother : Binde them continually upon thy heart, and tye them about thy necke. When thou goeft, it (hall lead thee; when thou fleepeft, it (hall keepe thee and when thou wakeft it shall talke with thee, For the Commandement is a lampe, and the Lawis light: and reproofes of instruction are the way of life. Sanctifie them through thy truth thy word is truth, Doe not my words doe good to him that walketh uprightly ? As new borne babes defire the fincere milke of the Word , that yee may grow thereby. This is confirmed by the comparisons, which are used to set forth the use and profit of the word ; as it is resembled to the light, raine, dew , living water , wine and milke : By the titles which are given unto it; as it is called the word of this life, the word of this falvation and by the passages of Scripture, which testifie, that the word is able to fave our foules. And now Breihren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are fanttified. For after that in the wifdom of God. the world by wifdom know not God, it pleased God by the foolishmesse of preaching to save them that belcove, Take heed unto thy felfe; and unto the doctrine & continue in them : for in doing this thou halt both lave thy felfe. and them that heare thee. Wherefore lay mart all filthineffe, and superfluity of naughtine fe, and receive with meekeneffer the ingrafted word, which is able to fave your Coules.

This also is manifest of the Sacraments, which be truly called a visible word, because that which is spoken in the word to the earc, is in visible signes represented to our eyes

Pro.1.5.

Pro.4,13.

Pro. 6,10,21,

John 17,17.

Mich, 2.7.

I Pet. 2.2.

* Efay 9.2.
Match, 4.15.
Deut. 32.2.
Zach. 14.8.
Ezek, 47.9.
Cant. 2.5.
Efay 55.1, 2.
A 68 5.20.
A 63 13.26.

Acts 20.32.

I Cor, 1,21,

1 Tim.4.16,

James 1,21.

And Sacra-

Rom.4.11,

I Pet.3,21. Acts 22.16. Col.2.12. Rom.6.3.

Mat. 26, 26, 28

Pro.8.34,35.

and fealed to our hearts, that we may be the more affured of them to be ours : And were purposely ordained of God to helpe our weake faith, that having his word and feale, we might be put out of doubt, that we shall as certainely be made partakers of Christ himselfe. and all his benefits, as we are of the outward fignes of his covenant. What the Apostle faith of Circumcision . that is true of Sacraments in generall, They are feales of the righteon nelle of faith, or of the covenant of grace. And for the better affurance of the believer, that receiving the ontward figne as he ought, hee shall be partaker of the thing fignified, very oft that which properly belongs to the thing fealed, is given to the outward figne. as that Baptisme laveth that our sinnes are washed away in Baptisme : and that we are buried with Christ by Baptisme : And the like of the Lords Supper, when our Lord Jefus did ordaine it, he speaking of the Bread faid , This is my Body, and of the Wine, This is my Blood of the New Testament.

These promises are firme grounds, whereupon the faithfull foule may build this affiance, that by the fincere and conscionable use of Gods holy Ordinances, the Word and Sacraments, he shall be made wife unto falvation, confirmed in faith, strengthened in grace, refreshed with joy and comfort, and perfected unto everlasting happines. And the ferious meditation, and remembrance of these things, is exceeding profitable to quicken and encourage unto chearefull and conftant attendance upon God in his ordinances, that fo we may in due feafon reape the fweet fruit thereof. Bleffed is the man that heareth me : watching daily at my gates, maiting daily at the pofts of my doores. For who (o findeth me, findesh life, and fall obsaine favour of the Lord, Did Christians of and earnestly breath themselves in meditation of those great things, that God offereth in the Gospell; and his truth and faithfulnesse to make good whatfoever he hath spoken : Did they fet before them, both the mercy of God in ordaining the Sacraments for the

ftrengthen-

frengthening of their faith, and his grace and faithfulness, in beltowing upon them freely, that which he offereth and fealeth unto them in these outward seales: Did they consider what he gratiously promiseth in both, and expect to be made partakers of them in the use of those ordinances; it would marvelously comfort, and quicken to the diligent use of all holy meanes ordained of God for our present comfort, quickening, and strengthening, and for our everlasting salvation.

This faith is necessary; for it availeth not to live under the Gospell, and to be present at the administration of the Sacrament, if they be not used in faith. The word prosteth not, unlesse to be mingled with faith in them that heare it. And the same may be said of receiving the Sacraments. Faith is the eye, the hand, the mouth, the stomack of the soule: by it we see, receive, feed upon Christ. Looke as at a feast, though the Table be never so richly surnished, yet if a man have neither hand, mouth, nor stomacke, he is not

fed thereby ! fo is it here.

Nor is it sufficient to have faith, but it must be exercised to receive that grace which the Word of God doth reach us with the feale. It is not the having but the new exercife of faith, which maketh us profitable hearers of the word, worthy receivers of the Sacrament. Looke as a man may have a hand, and yet, if when a thing is reached forth to him, he do not put it out, nothing is received : fo we may have the grace of faith, and yet, if when God reacheth us the body and blood of his Christ, we do not then awaken it, to lay hold on the grace God offereth, we shall go away without receiving it. Or looke as at a feaft, though we have a mouth, and there be plentifull provision, if we will not open it, and take downe the fuftenance before us, we shall rife empty; so though we have the mouth of faith, vet if we do not open it to God now offering to feed us, we shall not get a crumb of grace.

The Acts of faith be thefe or the like.

First, It teacheth to worship the tree God purely : to

Its necessary to live by faith in the use of Gods Ordinances, Heb-4.2.

The Alls of faith in the use of Gods Ordinances.

I.

Efay 8.20.

Deut. 12.32. Efay 29.13. Matth. 15.9. Jer. 7.31.

2. Pfal. 105.4. 1 Chro. 16, 11 Pfal. 27.8. Pfal. 42.2. Pfal. 63.1,2.

Pfal.84.1,2.

Rev. 4.6. 2 Cor, 3.18.

Pro.8.24

esteeme, approve, and exercise that worship, & that alone which he prescribeth: for faith looketh to the revealed will of God, as the rule of all acceptable service, and to the promises, as the grounds of comfort, and good success. It tenders unto God, what he requireth; and looketh unto God to receive what he is pleased, & hath promised to give. But God will not accept that worship, which he hath not appointed, nor worke effectually by the devices of men. No piety, comfort, or true devotion is, or can be stirred up by humane traditions: for as they are destitute of commandment for their rule, so are they of promise, that God will kindle or quicken by them any sparkle of knowledge, faith, invocation, thankfulnesse, or other saving motions of heatt.

Secondly, It delighteth greatly to behold the face of God in his fanctuary. When thou faideft, Seeke yee my face, my beart faid unto thee, Thy face, Lord will I feeko. Wiren shall I come and appeare before God. O God, then art my God, early will I feeke thee : my foule thirftesh for thee, my flesh longeth for thee, in a drie and thirsy land. where no water is : To fee thy pomer and glory, fo as I have feene thee in the Santhary. How amiable arethy sabernactes, O Lord of bofts? My foule longeth, yea even fainterh for the course of the Lord : my heart, and my flesh cryeth out for the living God. Bieffed are they that dwell in thy bonfe. The Leviticall worthip was as a glaffe more dimme, in which shey beheld the face of the Lord obscurely the Word and Sacraments are to Christians as a cleare glaffe, in which as with open face we behold the glory of God in Chrift. Chrift is prefent with us, as long as we hold his publike worthip : he is found, when we'recover it having beene loft. Then doth the face of the Lord thine upon us, when he offers himfelfennso his people to be feene in his publike worthing the pure and undefiled exercises of piecy. And from hence fpringerh the willingnes of the Saints, to waite continually at the pofts of wildoms gates, to heare her words; their earnest con-

tention

tention and study to preserve, maintain, uphold, & set forward the pure worthip of God, & to save, or free it from the drosse of superstitious vanities, which obscure the cleare light of the Lords countenance, and to restore it according to the patterne, if once it fall; and their diligent enquiry after Christ, if his sace be hidden from them, or his worthip be polluted with Idolatry, Tell me (Othon whom my soule loveth) where then feedest, where then makest thy slocks to rest at noone: for why should I becase one that is valled, among st the stocks of thy companions? Why should I be as a woman wasting her self with sorrow and griefe, whiles I seeke thy presence in thine ordinances.

Cant. 1.7.

Thirdly, It feeketh acquaintance with God, and the knowledge of his will in Christ Jesus, Without some knowledge of God in Christ, and of his word going before, there can be no faith but faith endeavoureth the encrease of knowledge : It cryeth after knowledge, and lifteth up the voice for understanding : It feeketh her as filver, and fearcheth for her as for hid treatures, My foule breaketh for the longing that it bath unto thy judgements, at all times. Make mee to understand the way of thy precepts, so shall I meditate or talke of thy wondrous workes, * This is implied in the phrase of seeking God, which fignifieth to bend all their strength and power to know, acknowledge and worship God aright. Knowledge is pleasant to the believing soule, and wisdom delighteth the heart. Children covet fweet meates, becaule they please the tafte ; and the believer defires the knowledge of God and his word, because it is sweet and deare unto him. God in Christ is the object of faith ; the matter, whatfoever is revealed of God to be received or believed; and faith it felfe is more ftrong, and the operations of faith more lively and comfortable, as these are better knowne. And from this defire it commeth, that the believer doth apply himselfe to attend unto the word of truth, ponder it ferioufly, and treasure it up fafe, that it might not overflip him.

3. Rom,10.14.

Pfal, 119.23.

Verfe 27.
* Pfal.9.10,
& 40.16,
Pfal.105.4,
Efay \$8.2.

Ads 16.14. Luke 2.51. Heb.2.1,2, 4 Pfal.63.8. Deut. 10, 20. 8,13.4. b Pfal. 63.5. Joh. 6.51.54. c Pfal. 119.31. d [am.1,21.

Fourthly, It glueth the heart close to the word, receiveth and poffesseth the good things promised, and changeth the disposition of soule into the nature of the word. Faith ' followeth hard after the word till it be made our owne, and its lively Character stamped upon the foule: It b feedeth upon every part of the word, getteth interest in every promife, and fucketh vigour and juyce out of it. By faith we' flicke close unto the word, and the word

doth flicke, or is ingrafted into us.

And to the end we might possesse the pearle of the Gospell, and be seasoned with the doctrine of grace throughly, faith renounceth all interest in the lusts of the flesh, and things of this life. It earnestly pondereth and meditateth upon the great things of the law, to worke the heart to an holy esteeme of the excellent and heavenly things contained in it, and to a gratious affectation of every duty therein required. And it importuneth the Lord by true prayer, without hypocriticall halting or flarting afide. that he would be pleased to write his law in our hearts, and keepe us ftedfait unto him, that we may never depart from his feare. For by faith we cleave fast unto God ; but it is God that knitteth us unto himfelfe : Asthe girdle cleweth to the loynes of a man, fo have I tyed unto mee the whole house of Israel, that they might bee my people.

Jer. 13,13.

Gen. 4.4. Heb.11.4. Pfal, 42.4.

Fiftly, It quickneth to ferve God in the use of all his ordinances with diligence, cheerefulnesse, and best endeavour. By faith Abel brought of the firstlings of his flocke, and of the fat thereof an offering to the Lord. By faith David went with the multitude unto the house of God, with the voice of joy and praise: faith can neither be cloved with Gods presence, nor account any service too good for him. The voice of faith is, I will fing and give praise with the best member that I have. How should he be negligent in the use of any ordinance, who seeth God in his whole worthip, and findeth comfort, tafteth sweetnesse in every part. Wee see by experience, the desire

of gain drawes men to rife early, rest late, toyl hard in any businesse that may bring in commodity: But faith begetteth an insatiable operative, constant thirst and desire of spiritual things which makes the believer industrious in the use of all means, whereby his treasure may be encreased. Look as the Merchant takes paines to enrich himself, and increase his substance; so doth the faithful soul to get possession of the true treasure. Lively faith, and burning love towards the Lord, lodge both together, which bring forth paines and forwardnesse in the workes of holinesse, willingnesse and delight to please him in all things.

More particularly it may be inquired, How parents in faith should present their children unto baptism, What use Christians should make of their baptism, when they come to age and discretion: And how we are to receive

the Lords Supper in faith.

The dedication of a childe to God, is a work of fingular and great importance, one of the weightiest fervices we can take in hand, though (we may fear) it is considered of few. For to say nothing of the ignorant and profane fort, who sayour not the things of God, and therefore can have no reverent regard to the seals of the covenant, how many be there of better hopes, well instructed in the principles of religion, diligent frequenters of Gods Ordinances, and careful to beautissie their profession with an holy conversation, who did never distinctly, and in good earnest consider of this matter? when yet they must needs acknowledge, that it cannot be well-done as it ought, if it be not done in faith.

The acts of faith in this particular be thefe, and fuch

First, It calleth to remembrance the free and gracious covenant which God hath made with the believing parents and their dosterity. I am thy God, and the God of thy seed. For the promise is made unto you, and to your children, and to all that are afar off, even as many as the

Efay 64.4. com.with I Cor, 2.9:

Parents should in faith present their Child to God in Baptisine,

The alls of faith in this particular,

Gen.17.7,9.

Lord our God shall call: which covenant, as it is made with the parents and their feed, so doth the faith of the parent apprehend the promise of the covenant for himself and for his feed. And this is the ground of that tender, which a Christian makes of his children of believing parents are defiled with sinne, and so under wrath: but they are holy by covenant and free acceptation, the believing parent embracing the merciful promise of God for himself and for his posterity. Infants are not born Christians by natural birth, but made Christians by vertne of the covenant, God promising to accept them, upon offer made unto him by the parents.

Secondly, By faith the believing parents must give themfelves unto God, chusing him to be their portion, and refigning themselves in all things to be guided by his word,
in all estates and conditions. He that would give his child
unto God, must give himself first. Is it probable, that
Father can truly desire, and long after the preferment of
his childe in the kingdome of grace here, and of glory
hereaster, who will not enter himself, nor submit his will
to the commandment of grace? The promise is made to
the saithful; and that saith only, which drawes a man
to yeeld up soul and body, as a living sacrifice unto God,
pleasing and acceptable unto his Majesty, doth quicken a
parent truly, sincerely, freely, and as he ought to make

tender of his childe unto God.

Thirdly, It provoketh parents to offer their children unto God by hearty and unfained prayer, affoon as ever they have received them from him. Gods promife to accept our children, calleth for prayer and supplication on our part, that he would be pleased to make good his merciful and free promise. Thus David reasoneth, Thom, O Lord of hosts, God of Israel, hast revealed to the servant, saying, I will build thee an house: therefore hath the forwant found in his heart to pray this prayer unto thee. And so should every father, O Lord, thou hast covenanted

Sam.7.27



to be my. God, and the God of my posterity, therefore am I bold to intreat thy fatherly acceptance of my poor in fant.

Fourthly. It confidereth what a fingular prerogative it is, to be actually admitted into covenant with God, received into his family, and to have his name put upon us; to be partaker of the feal of regeneration, remission of finnes, adoption, and everlasting inheritance: folemnly to be made free of the fociety of Saints, and wear the Lords badge and livery. And what an high and incom prehenfible mercy it is, that God hath promifed, and doth vouchfafe these great and inestimable blessings, not only to himself a miserable and wretched sinner, but also to his posterity, who by natural generation are enemies to his Highness, dead in trespasses, and in bondage unto the curse of the law. With these or the like meditations of faith, believing parents must present their children unto Baptism, that they might receive the seal of regeneration, remission of sinnes, and spiritual liberty; that the Name of God might be fet upon them, and their names registred amongst the free Denisons of the heavenly ferufalem. And fervently effectual prayer doth accompany this admission, that God would be pleased to accept the party baptized for his childe by grace and adoption, releafe him of his fins, and make him partaker of his everlafting kingdom. Faith believeth what God promifeth, as he promifethit; and beggeth fervently, what he giveth freely.

Fiftly, It stirreth up hearty rejoycing in the Lord, that he hath vouchfased in tender compassion to look upon them, and their posterity, and thus to honour and advance them: for the truest Nobility is to be made a Christian, and to live in favour with God. A worldly Father would much rejoyce, if his Childe should be preferred to some chief Office in the Princes Court, assoon as it was born: A Christian Father hath much greater cause of joy, that he is admitted, not as a servant, but as a son and here.

into

into the Court of the great King of Heaven and Earth. If parents can compasse but a Lease of some Farm for themselves, and theirs, they are glad: and shall they not rejoyce, that God hath by covenant and seal passed the grant of the Kingdom of Heaven to them and theirs?

6.

Sixtly, It stirreth up parents to be diligent and careful to bring up their children in information and fear of the Lord, being instant with God to blesse their endeavours for the good of their children, and the glory of his name. For thus faith perswadeth : Thy childe is not thine, but the Lords : thou hast dedicated him unto the service of his Majesty, and he, from whom thou receiveds him at first, hath committed him to thy charge, to be trained up in his fear. It is a great honour to be trusted with such a charge, and it is a fearful finne to neglect fo great a truft. Wilt thou confecrate thy childe to God this day, and leave him to the Devil for ever after? Wilt thou teach him a trade, that he might live as a man, and not teach him the way of Godlinesse, that he might live as a Chriftian? Didft thou not undertake for his education in the true Religion, and wilt thou neglect the peaformence of that folemn oath? Christ commanded the children of Christian parents to be brought unto him: and filt thou present them untaught, and ignorant of the Christian faith? The fame conscience, which moved parents to offer their children to Baptism, will quicken them to endeavour their education in the true faith, and service of God.

Mar.10.15,16

By faith wee should make right use of our Baptisme, Baptism is a seal of the covenant betwixt God and us; of Gods promise to us that he will be our God, and of our promise to him, that we will be his people, repent of our sins, believe in Christ, and walk before him in sincere obedience. For signification, force, use and fruit it continueth, not for a moment of time, but for the whole course of a mans life. It doth respect not only the time pass, and present, but that which is to come; yea, that whole time a

man

man hath to fpend, from the very act of his Baptifme, to his death. For as it is the feale of a free, everlasting , unchangeable covenant; so is the force and use of it perpetuall. Baptisme is the true Sacrament of repentance, for remission of sinnes, and spitituall renovation, which being once received, remaineth a perpetuall testimony and pledge of the everlasting Covenant of God, and continuall wathing away of finne by the blood of Chrift, and the Spirit of fanctification. By fingular appropriation it representeth and confirmeth our engraffing into Christ, but withall it sealeth the whole Covenant of

The use of Baptisme is twofold. First, It serves to bee a pledge and token of Gods favour, and that divers

wayes.

First, In that it is a seale of our regeneration by the holy Spirit, whereby a divine quality is infused into us, in the roome and place of original corruption. And therefore Baptisme (as the text is ordinarily expounded) is called the laver of regeneration : it being an usuall thing to call the principall cause, and the instrument by the same name.

Secondly, It fealeth and confirmeth unto us the free pardon and forgivenesse of our fins. Repent and be baptized every one of you in the Name of lefus Christ, for the remission of fins. Arife and be baptized, and wash away thy sinnes, calling on the Name of the Lord.

Thirdly, Baptisme is a pledge of the vertue of Christs death, and of our fellowship therein. De yee not know that all we, who have beene baptized into Iefus Christ , have been

baptized into his death?

Fourthly, It is also a pledge of the vertue of Christs life, and of our communion with him therein. The life of Christ is the life of every believer, who liveth in Christ, shall live for ever with him, and in him : a certaine pledge whereof he hath given us in this Sacrament. For if we have been planted together in the likenes of his death .: we Rom. 6.5.

The ufe to be made of our Baptifme is two-fold.

Tims 3.5.

Act. 2.38.

Ad. 22.16.

Rom, 6.3.

Chall

(hall be also in the likenesse of his resurrection; Buried with him in Baptisme wherein also you are risen with him, through the faith of the operation of God, who hath raised him from the dead.

Fiftly, Baptisme is a pledge of our adoption in Christ. By nature wee are the children of wrath: but by grace and adoption the sonnes of God, through faith in Christ; which is sealed in Baptisme, wherein the name of the Father, Sonne, and holy Spirit is put upon us. When Jacob blessed the sonnes of Ioseph, Ephraim and Manasses, saying, Lot my name bee named on them; he adopted them for his sonnes, to have inheritance with them in the land of Canaan? and when God putteth his name upon us, he signifieth and assure that we are his sonnes. The are all the children of God by faith in Christ Iesus. For as many of you, as have beene baptized into Christ, have put on Christ.

Sixthly, Baptisme is a solemne testimony of our communion with all the lively members of Christ Jesus. It is a seale of the bond of mutuall love and fellowship, both of Christ with his members, and of his members one and another. For by one Spirit are wee all baptized into one body, whether wee be Iews or Gentiles, whether wee bee bond or free: And Baptisme is one of those things whereby the unity of the Spirit is preserved in the bond of peace.

Seventhly, It is a feale and pledge to affure, that God will provide for us in this life, raife up our bodies unto life at the last day of Judgement, and bestow upon us that everlasting Kingdome and Inheritance, which hee hath prepared. For in Baptisme the Lord doth promise to be our God, that he will provide us of all things necessary for soule and body, turne all evils which doe befall in this miserable life, to the surtherance of our salvation, raise up our bodies at the last day, and receive us unto himselfe to dwell with him for evermore.

In all which respects Baptisme is of great force to strengthen

Gen.48.16.

Gal. 3. 26,27.

6.

I Cor, 12.13. Ephel.4.5.

7.

Mark 16,16. Titus 3.5,6,7 1 Pet,3,21,

threngthen faith, and eafe the heart in diffreffe, For when the repentant finner feeles himselfe heavy laden with the burden of his finnes; when Sathan tempts him to doubt or despaire in regard of his corruptions; when his owne corruption moveth him to finne, and he is even now in the combate, the Spirit lufting against the flesh, and the flesh lufting against the Spirit; and when he is deeply perplex. ed with feare of falling away : then the confideration and remembrance of what was promised, and sealed in Baptifme will ferve to flay, support; and comfort the foule. For there he shall finde that his name is written in the covenant of God, that God hath promifed to give Christ to be his Redeemer, to accept of Christs fatisfaction for him, to wash away all his fins, as certainely as the water watheth away the filth of the body; and having fuch a faithfull promise confirmed by seale; wherefore should he be difmaved ? In Baptilme also God bath sealed mito him the mortification of his finne by the power of Christs death : which is ground of confidence, that God will enable him to overcome the rebellious lufts of his heart, and crucifierthe old man more and more, until the body of fin be utterly deftroyed. True it is; that man by nature is dead in finne: but in Baptisme, God of his mercy hath fealed anto the believer, his rifing from the death of finne to newnesse of life. True it is, that of our selves we are prone to fall away from grace received : But God of his rich grace fealeth unto the faithfull in Baptifine a Refurerction unto immortal life; which shall grow daily, but never

If the faithfull be afflicted, and despited of men, perfectted and for faken, cast out of the visible Congregation, and banished from the house of God : yea, even in the agonies of death; the remembrance of the promises scaled in Baptisme, will afford comfort. For if men have for saken, God hath received them; If men form and contemns, the Lord will acknowledge them. He hath long agos leased them for his owne, received them into his samily,

under

Rom. 6.9, 10.

undertaken to provide for them, and adopted them as heires apparant to the Kingdom of Heaven. If God had given them his word alone for fecurity, it had beene fufficient : But having confirmed it by feale in Baptifme, they have great cause to rest assured. True it is they may be east out of the visible assemblies, but they can never be cut off from the invisible Communion of Saints: They muft die , but God hath fealed unto them their rifing from the grave to everlasting life, by the power and vertue of Christs Resurrection : which is a comfort of all comforts, able to uphold the foule of man in the houre of death.

II. Vie.

The second use of Baptisme, it is a seale of our duty promifed, and fo a spurre and provocation to repentance, faith, new-obedience, brotherly love, and

Marke I.4.

First. It is a source to repentance and mortification: for Baptisme doth seale remission of finnes to them only that repent, and by godly forrow come home unto God. And as we expect the bleffing, we must looke that we faile not in the condition. If we be buried with Christ in Baptilme, it is our duty to mortifie the flesh with the affections and lufts, that it may live no longer, to bring forth fruits unto death. For a dead man cannot live. By folemne outh we are bound to crucifie unruly lufts, which fight against the soule : and shall we falsifie so great a promile ? Against whom should we fight, if not against Sathan ? or what will he be willing to spare for the Lords fake, who will not part with his finnes? Why should we feare the strength of Sathan, the power of sinne, the rage of perfections, the loffe of earthly things? or despaire because of the wrath of God justly kindled against sinne, If we turne unto God by unfained repentance, we have his faithfull promife confirmed by feale, that he will be mercifull unto our finnes, enable us to overcome our corruptions, fortifie us against the powers of Hell, support us under, or deliver us out of all trials,

and gratiously provide whatsoever shall be needefull forus.

Secondly, It is a provocation unto faith, and a pledge thereof. We have the promise of God under his hand and feale, that he will wash us from our iniquities, receive us for his children, remember our necessities, bestow upon us the Kingdome of Heaven : we shall do great wrong and dishonour to God, if we doubt or make question, whether he will performe promise freely made, and confirmed by covenant and feale. We are bound by commandement to believe in Jesus Christ, and to commit our felves wholly unto him; as unto a faithfull Saviour : And we have bound our felves by promife, covenant and feale, that we will believe and cleave unto him, as our only Saviour : shall we then goe backe, grow remisse, or give way to doubting ? If doubtings arife, through the fight of finne, or want of fense and feeling comfort, or the world begin to creepe into the heart, and divide it from Christ, let us then remember, we have troth-plighted our selves to Jesus Christ, and by faithfull promise, never to be called backe, given our felves wholly to rest, and flick close unto him : and therefore must admit no thought, whereby we should be drawne aside, or divided from him.

Thirdly, It is an incitement unto new obedience, and a pledge thereof. We are buried with him by Baptisme into death, that like as Christ was reised up from the dead, by the glory of the Father: Even so wee also should make in newnesse of life: in which Chapter the Apostle disputeth of our actions, that we should abstaine from evill and sollow those that are good. We have solemnely sworne to fight against the Devill, the World, and the Flesh; and having taken the pressemoney of Jesus Christ, it were an immortall disgrace to accept of truce with Sathan. Wee carry the badge and tivery of Jesus Christ, and shall we forsake our colours, and fight for the Devill? It is strange, that children should leave their pa-

3.

rents

rents and take part with their enemies: Wee have given our selves unto God, and were once dedicated unto his service, shall we now turne backe, and offer our selves unto Sathan? Honour is due unto parents: If God be our Father, we must freely submit our selvesto his will and pleasure. God will strengthen us to obey, and accept of weake, if sincere obedience: and that shuts forth all place of excuse. If we be engrafted into the similitude of Christs resurrection, we must expresse by our actions the power and likenesse of Christs resurrection; which is done, when we walke in all-pleasing before God, and set our affections upon things above. And this, as it is commanded on Gods part, so it is sealed on our part in Baptisme.

Fourthly, It is a pledge or pawne of love and unity. We must keepe the unity of the spirit in the bond of peace; for we are all baptized into one body. Wee must not jarre, for we are brethren: We must not quarrell nor contend, for we are members of the same body, and have beene sealed into the same body. It goeth ill with the naturall body, when the joynts are dissolved tit is unnaturall that the members of the body mysticall should be di-

vided.

It is not the having faith, but the new exercise of faith, which maketh us worthy receivers of the Lords Supper. The Corinibians had faith, yet received not the grace of the Sacrament, because they received not in faith.

The acts of faith in receiving the Lords Supper are

many.

Pirst, By it we discerne the Sacrament to be the holy Ordinance of God, instituted for our special good and benefit, sealing unto us the promises, which God of his free mercy hath made unto us in Jesus Christ By faith we understand what promises God hath made, for what cause, in whom he hath made them, what he requireth, & how he hath sealed his free promises in the Sacrament. And the certaine, distinct, cleare, effectuall knowledge of

*The new exercife of faith required in the worthy receiving the Lords Supper.

The Alls of faith in this ordinance.

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this point, is a matter of fingular and great importance. For if worldly men make good account of a fufficient mans lecurity for some great summe of money; in what esteem will a Christian have this pledge of Gods favour, when he certainly understands what it doth signific and assure?

Secondly, by it we see what the Lord doth offer unto us therein, how excellent and pretious it is, with what assurance it is freely tendered, and may be received. The outward signes in the Sacrament are visible to the bodily eye: but the inward grace signified and sealed thereby, which must seriously be considered & minded of us, is not manifest, but the understanding enlightned by the Spirit, and seasoned by faith, which only can judge distinctly of its worth and excellencie.

Thirdly, It sharpeneth spiritual appetite, and stirreth up hungring & thirsting after Christ. & his benefics. By faith we see our want, by faith we taste how good the Lord is, how sweet and pleasant the dainties he hath prepared; which raiseth an appetite of desire, and complacencie. O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my seek longeth for thee. The Sacrament of the Lords Supper is a great and spiritual seast, whereun to the faithful are invited: and faith wheteeth the spiritual appetite to long after, and rellish the fatness and marrow, which is there provided.

Fourthly, it earneftly contende the for mercy, confessing fin with grief and harred, judging and condemning it freely, unfainedly begging pardon with strength of grace to withstand fin for the time to come. Whensever faith commeth to receive the seal of pardon, it pleadeth guilty, humbleth for transgression, and intreateth forgiveness of undeferved mercy, that grace might be magnified in forgiveness.

Fifthly, by faith we receive Christ offering himself freely to be contracted unto us. Christ maketh love as a suiter, and hath given the Sacrament as a token of his love and faithfulness: faith apprehendeth the miserie of the soul2.

Pfal. 63. 1.

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without Christ, the excellent dignity, honour & beauty of Christ, and the happiness of the soul which is united unto him; and thereupon humbly embraceth his offer of love.

6.

Sixthly, by faith we refign up our felves unto Jesus Christ, and willingly yelld soul and body unto him. This the nature of the matrimonial contract, which passeth betwixt Christ, and the believer, requireth: for as Christ promiseth to be a Saviour, head and Husband unto the believer: so doth he troth-plight himself unto Jesus Christ, to cleave unto him as his onely Saviour, and in all things to be obedient unto his will and pleasure. Wherefore my brethren, ye are also become dead to the Law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Rom. 7.4.

John 6. 55.

Seventhly, faith feedeth upon Christ, and sucketh vigour from him. His fless is meat indeed, and his blood is drink indeed. Meat to be eaten, not with the teeth, but by faith. Meat indeed, not in nature, but in effect, because it nourisheth the soul, and giveth eternal life to them that eat thereof. And by faith we spiritually eat the flesh of the Son of Man, and drink his blood. And as he that eateth wholsome food, is strengthened thereby, and made sit and able for the actions of this life: so he that feedeth upon Christ spiritually and by faith, is strengthened to the actions of spiritual life, and made able for the exercises of piety and holiness.

8.

Cant. 2, 16.

Eightly, faith assureth of that spiritual contract which hath passed betwixt Christ and the Christian soul, and is sealed in the Sacrament; so that he may truly say, My beloved is mine, and I am his. As a couple, who have lawfully given saith to each other, and confirmed the same by pledge or token in the congregation, are assured of each other: so when we have contracted our selves unto Christ, and received the pledge thereof, we come to be assured by saith, that Christ is ours, and that we have communion in all the benefits of his death and passion. Thus faith reaso

neth

neth. God the Father hath freely promised the pardon of all sins in and through Jesus Christ; Christ doth offer himself as a Redeemer to d. liver them from the power of darkness, and to bring them into perpetual grace with his Father, to wash them from their sins by his blood and spirit, and to preserve and nourish them unto life eternal, who will receive and believe in him. And being so lovingly called and invited, I have reived the merciful promise, and resigned my self unto Jesus Christ; why then should I stand in doubt? I hear the word of promise, I see and have received the seals annexed to the Word of grace, the true and saithful testimony of God confirmed by oath, and I may not question his truth, nor draw back from mine own promise to rest upon, and cleave unto him for evermore.

Ninthly, It stirreth up joy and thankfulness, with ferious remembrance of the manifold benefits and bleffings which in Christ Jesus are vouchsafed. When men have a lease of some good bargain sealed, they are merry and glad; much greater cause of joy have they, who have received from God, who cannot lie, fuch a pledge of his love, the feal of an everlasting inheritance. Arise, O my foul, and fing for joy, for thy light is come, and the glory of the Lord is rifen upon thee. Thou didk fit in darkness, forlorn and miserable, guilty of fin, in bondage to the curse, in fear of eternal condemnation: but now God is appealed. Christ hath sacisfied justice, pardon is proclaimed, thou hast received the free gracious promile, and eternal bleffed peace is concluded. And for thy greater assurance, God hath added his seal to his free grant of pardon : holy breed is added, and given to thee for a Sacrament and divine testimonie, that the body of Christ was crucified for thee: blessed wine is added, and given to thee, for a certain pledge and token, that the blood of Christ was shed for thee, that righteousnels purchased by that sacrifice is thine, that eternal salvation procured by that price is thine by an irrevocabld title.

e by all lifevocat

Praise



Praise the Lord O my soul, and forget not the great love of God in giving his Son to die, that thou mightest be delivered from the sear of hell and death, forget not the love of Christ in suffering death, that thou mightest be set free from the curse of the law, and burning wrath of God deserved by sin; forget not the grace and favour of God in calling thee to seast with him, and giving this pledge and earnest his perpetual love. Thou canst not forget these, but thou forgettest thy self: thou canst not neglect these, but thou hatest thy self: thou canst not neglect these, but thou hatest thy self: What canst thou desire more, then to have God to be thy God, Christ to thy Saviour? What wouldst thou remember if thou forget the love of Christ in suffering death for thy redemption, and the carnest of his love, whereby he doth assure, that his bodie was crucisfied, and his blood shed for thee?

Means to fir up our felves to receive the Lords Supper in faith.

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Now the better to ftirre up our felves to receive this

First, we must bewail our unbelief, dulness, earthlymindedness, the distemper of our spiritual taste, and conceit of spiritual fulness; labouring to quicken the sense of our misery, and raise the soul to an high pryzing of Christ, and hungring after him. Emptiness prepares to receive meat, and hunger gives it a good rellish, and if we see our misery and nakedness without Christ, and thirst after him, we shall eat his sless, and drink his blood with sweet confort and refreshing.

Secondly, consider how freely the Lord doth tender Christ to be received in his word and Sacrament. The Lord, I say, faithful in his promises, plentiful in mercies, who hath authority to give what he promiseth, offereth Christwith all the benefits of his death and passion, to every poor, despised, thirstie, afflicted soul, who doth

defire and will receive him-

Thirdly, weigh and confider the bleffed flate and condition of them, who be reconciled unto God, contracted unto Jesus (hrist, who are eased from their fins, washed from their filthiness, and separated unto glory: and so quicken

3.

quicken our fouls to receive and lay fast hold upon these inestimable benefits offered unto us by name.

Fourthly, having troth-plighted our felves to Jesus Christ unfainedly, we must awaken and rowse up our foules to rejoyce in him. What can I defire more? God the Father hath given his only begotten Son to be my Saviour, and I have received and am betrothed unto him: a firm peace is concluded, an everlafting inheritance is affured unto me. I have a good legacy bequeathed unto me in the promises, whereunto I stick; sealed unto me in the Sacrament, which I may produce as an evidence to ftop the mouth of Satan, if he shall contend and feek to rob me of my priviledges bestowed of grace. If I be hungerstarved in my felf, the body of Christ is true meat, nourithing me to life eternal; If thirstie and destitute of the fap of grace, the blood of Christ is true drink, nourithing me to life eternal: and eating his fleft, and drinking his blood, he dwelleth in me, and I in him. Thus we must quicken our hearts to rejoyce in belief of the promifes made and fealed, waiting upon God, till he be pleafed to give the fence and comfort of it.

John 6. 56.

CHAP. XII.

The faithful are bound, and it is behoveful for them, to believe the threatnings.

Od is aswel just as merciful, faithful and true as well In his threats, as in his promifes: and therefore equally to be believed in both, to far as in his word he hath affured us of both. He who is certain of his falvation, knoweth affuredly, he should be damned, if he should go on in fin without repentance, and shall taste of much bitternels, if he grow indulgent to his corruptions. It is as fure, that God will condemn the wicked and impenitent, as that he will fave the righteous and repentant. If Pant 1 Cor. 9. 27.

Ezek. 18. 24, 26.

beat not down his body, and bring it into subjection he If the righteous for fake his shall be as drofs and refuse. righteousness and commit wickedness, or be a worker of iniquity, all his former rightcoufnels shall be forgotten.

The godly man is not flavishly to fear falling away, or running into destruction; but wisely to believe the threatnings, to prevent falling into fin, and fo into condemnation The subject, who feareth the punishment of the Law, and keepeth himfelf innocent, taketh a wife course for

his own tecurity.

Every part of Scripture is Gods Word, of certain and undoubted truth, which cannot be gain-faid; written for the benefit and profit of them who shall be heirs of salvation: But the threatnings are part of the Word of God. What foever things were written afore-time even as well examples of judgement inflicted upon transgressiours, and threatnings denounced against them that shall offend, as promises of mercy to allure unto obedience (were written for our learning and instruction.

In the state of innocencie there was use of threatnings, fo is there in the state of grace. As a means to keep our first parents from fin, the Lord denounceth death against them, if they should eat of the forbidden fruit. 706 professeth, he durst not lift up his hand against the Fatherless, for destruction from God was a terrour unto bim, So David, My flesh trembleth for fear of thee : and I am affraid of thy Indgements. The righteous man wifely considereth the house of the wicked: but God overthroweth the wicked for

their wickedness.

And fure it is expedient for us, that threatnings should be mingled with the promifes of grace; for (fo prone are we to flatter, and favour our felves) milder doct ine would grow cold, unless these spurs were added. The tartness of the threatning makes us best tast the sweetness of the promife: fowre and fweet make the best fauce; promises and threatnings mingled, fit our state, and serve to keep the heart in the best temper. We grow overbold with God, if

Rom. 15. 4.

I Cor. 10. 6.

Gen. 2. 17.

Job 31.21,23

Pfal.119.120.

Pro. 21. 12.

the threatning do not awe; are soon dejected, if the promise do not support. The Lord knoweth both necessary to keep us in awe; and therefore beginneth with promises, to the intent we might follow him the more willingly; but to drive forward when we stop, or grow remise, he addeth threatnings. Wherefore we receiving a king dome which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire.

The acts of faith in respect of the threatnings bee

thefe.

First, It worketh humbleness of mind and heart: for what the law threatneth, the faithful will freely acknowledge, that they deserve, and so arraign themselves as guiltie of all misery and death before the throne of grace; whereby the pride and stubborness of nature is much abated. Say we not of him, who hath been once impleaded before the tribunal of an earthly Judge, as guilty of sclony or treason, he hath no reason to be stout? What then will the arraignment of the soul work, when a man shall be drawn to acknowledge before God, that he hath deserved to be cast into hell, for his manifold off.nc.s and transgressions against God.

Secondly, It bringeth forth awfulness, reverence and fear. The righteons also shall see and fear. As the Child quaketh, when he heareth that his Father is angry with, or doth correct a servant: so the heart and body of the faithful tremble, as oft as they consider the severity of Gods wrath against the wicked and ungodly. When I beard, my belty trembled, my lips quivered as the voice: rottenness entred into my bones, and I trembled in my self, that I might rest in the day of trouble: That is, when the same of thy divine punishment and judgement came to mine ears, which thou hast decreed to instict upon thy people; my belty, that is, "my heart and bowles moved for grief and fear, Thus Noah hearing of Gods

just wrath against the finful world, and of his purpose

Heb.12.28,25

The acts of faith in refpect of the threatnings.

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2. Pfal. 52. 6. Ads 5. 5. Pfa. 119. 120. John 1. 16. 1 Chro. 13. 12

Hab. 3. 16.

4° Pro. 20. 27, 30. Pfal 40. 8. Heb. 11. 7° Dent. 13. 11. & 17. 13. & 19. 26. Jer. 10. 7. Pfal. 76.7.

to overthrow all living flesh by water, was moved with great fear and reverence at this strange, dreadful and mighty work of God; and from the view of this his great and just judgement, his faith made him arise to a more earnest consideration of the glorious Majesty of the Almighty. And this is the effect of judgement executed by men according to the direction of Gods word. And all strael shall hear and fear, and shall no more any such wickedness. True faith then worketh an holy fear and reverent awe of God in respect of his judgements. Who would not fear thee, O King of nations? For to thee doth it appertain. Thou, even thou art to be feared, and who may stand in thy sight when once thou art angry?

The godly mans affurance of Gods favour will stand well with reverence of his Majesty, and fear of temporal afflictions, spiritual desertions, and the torments of Hell, not as an evil he shall fall into, but which he shall escape by the constant study and practise of holiness. For our assurance to escape damnation, through the death of Christ, is no greater then our care to avoid sin, which leadeth thereunto. Work out your salvation with fear and trembling. Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy

both foul and body in Hell.

Thirdly, it stirreth up continual watchfulness to shun whatsoever might breed danger, or procure Gods displeasure. When sleepiness beginneth to come upon us; faith
joggeth our elbow, and telleth the Lord is at hand with a
whip to awake us. The approach of peril apprehended
will rowse up the suggard to look about him. Faith also
teacheth so to acknowledge the anger of God, as that it
draweth the heart above al things to take heed not to provoke him by carelesses & security. Who knoweth the power of thy anger? Even according to thy fear, so is thy wrath.

Fourthly, the threatnings, mingled with faith, cause forrowful melting or relenting of heart for sin committed. When the King of Nineveh believed the preaching of Ionah.

Phil. 2. 12. Mat. 10. 28. Luke 12. 4,5.

3.

2 Cor. 5.10,11 Pfal. 90. 11. Jonah, that within forty days that great City should be destroyed, he rose from his throne, put on sackcloth, and proclaimed a Fast unto the Lord And when the Lord testified his displeasure against the Israelises by sending thunder and lightning in Wheat Harvest, all the people seared greatly, and said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins, this evil, to aske us a King. Now the threatnings believed, work the same effect, that the judgements seen. When Josiah heard what the Lord spake against Jernsalem, and against the inhabitants of that place, his beart was tender, and he humbled himself before the Lord.

Fifthly, when we fee by faith from what miferies we are delivered of the free grace and mercy of God, our hearts are enlarged in praise and thanfgiving. In diffress faith powreth out supplications; when the calamity is over-past it fetteth forth the goodness of the Lord, and fingeth of hisglory. When the Ifraelites were in fafety on the shoare, looking back upon the danger escaped, when they paffed through the red Sea, they make a joyful noite to the God of their falvation: their fongs are answerable to their fore conceived fear. And fo when the Lord brought back the captivity of Babylon, their mouthes were filled with laughter and their tongues with joy. The due confideration of our deferts, manifest by the threatnings contained in the word of God, doth marvelloufly affect the heart with defire to publish and spread abroad the loving kindness of the Lord, when by faith in Christ we see our selves to be set free from the dreadful curses of the Law, and mercifully faved from the righteous judgement of our finnes.

By this which hath been faid, it is manifest, that this life of faith is most excellent and comfortable; and by good proofe and experience we should be able to say so, if we would be perswated, but to take a taste of the benefit & sweetness that it bringeth. For by this faith we are directed to seek and follow after Christ, till we come to be

Jonas 3.6,7,8

1 Sam-12.18,

Judges 2.3,4.

.2 King. 22.18

5.

Exed.15:1,2

Pfal. 126,2,

Ephef. 3. 17. 2 Cor. 5. 19. affured, that he dwelleth in us as the fountain of life, and that in him we are delivered from the guilt & punishment of all our fins : whereas others, who live not by it, waver, are oft diffracted, and know not where to begin the foundation of that great work, nor how to build thereon. By this faith we may come to found rest and holy securitie about our salvation fro time to time, enjoying the comfort of it still more and more with incredible joy: whereas others, even the best, are oft unsetled and much disquieted. If the Lord lead us into the dark, and exercise us with manifold afflictions and temptations, by this faith we are enabled to hold him by the hand, to cast our selves upon the promises of grace, & so relying upon his power, faithfulnels and mercy, to promise tafety unto our selves above likeli-hood and appearance; yea, when we feel the contrary. The rage of fin is weakened, and we have strengthagainst it, though not alwayes to prevail (which were not expedient) yet at least to be in combate with it, which is ever a good testimony of our safety: for hereby we prove our selves to be lively members of the Church Militant, Also by this we are preserved against fearful fins, & have grace to walk in newness of life, and all parts of it with joy and chearfulness. If we live by faith we have deliverance from many sharp and bitter afflictions; and bear those, which we must go under more meekly and patiently : because it makes us depend upon Gods promises, not flinting him to any fet time, manner of deliverance, or meafure of affliction. By it we walk in our callings more chearfully, honeftly, painfully; and with less distraction, toile, and vexation, but with more profit, then they that flow in with wealth, and have all shifts & cunning slight to gain by. For whiles we see God ever going before us in all our earthly dealings and actions (as we should more look to it, that we finde it fo, then our greatest profits & weightieft dealings) this faith shall uphold us in the quietest estate & most sweet peace, such as all the carnal wisdom of man shall never finde nor enjoy. This faith teacheth us to prav

Pfal. 127.1,2.

pray at all times as our necessities require, with fervency and confidence ; even in the depth of afflictions, when the grave is ready to fwallow us up, and thut her mouth upon us, it inableth to look unto the Lord, and with ftrong arguments to implore his aid. O Lord God of my falvation, I have cried day and night before thee, for my foul is full of troubles, and my life draweth nigh unto the grave. Out of the depths have I cried unto thee, O Lord : Lord bear my voice. My pirie within me is over-whelmed, my heart within me is defolate. I fretsh forth my hands unto thee, my foul thirfteth for thee as a thirfty land. O remember not againft as former iniquities let thy tender mercies Speedily prevent us : for we are brought very low. If the affliction be very grieyous & of long continuance, faith doth neither quail, nor cease to seek help; but looketh up to the Lord, expecting falvation in due time to be revealed. O God, why haft thou cast us off for ever ? Why doth thine anger smoak against the (heep of thy pasture? Remember thy Congregation, which thou hast parchased of old, the rod of thine inheritance, which show haft redeemed. I am poor and forrowful, let thy falvation, O God, fet me up on high; for * God is the strength of his people, * who will bring them again from the depths of the Sea. The life of faith shall end in joy and comfort. He that trusteth in the Lord shall rejoyce in his holy Name, I am a wonder unto many, but thou art my frong refuge. Let my mouth be filled with thy praife, of with thy bonour all the day. Our beart fall rejoyce in him because we have trusted in his holy name. Lo, this is our God, we have waited for him, and he wil fave ns: this is the Lord, we have waited for him, we wil be glad, & rejoyce in his (alvation. The expectation of them that hope in the Lord, shall not be frustrated, therefore they shall rejoyce in him, and sound forth his praises.

He that hath learned to live by faith, shall also die in faith. All these died in or according to the faith. If we know how to walk with God by faith, as Henoch did, all the dayes of our life, amidst the manifold temptations & changes that we meet withal in this world: we shall the bet-

Pfal.69,13,14 15, 16. Pfal.88,1,2,3

Pfal. 130.1,2.

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Pfal. 71. 7,8.

Pfal. 33, 21. Efay 25.9.

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Heb. 11. 13.

ter encounter with death, when the agonies thereof be upon us. Death is many wayes terrible, and the affaults of Sathan at that time are usually most strong, as being his last: but he that bath taken out this lesson. To live by faith, shall easily quench the fierie darts of the Divel, manfully conquer this strong enemy; renew his repentance, and confidence in Gods mercy upon the fight of fin; and willingly refigne himselfe into the hands of God. This is the ordinary courfe, live in faith, and die in faith, live holily, and die bleffedly. Therefore let us leave late repentance to them that think it but a sport to venture a foul, and take that course that is sure to speed. To say no more, it is exceeding dangerous to put off repentance from day to day though fome few have obtained mercy at their latter end : but this is fure, he that liveth in faith, hall die in faith, and live in glory for evermore.

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